

The Indiana Jewish POST & OPINION

Volume 58, Number 11

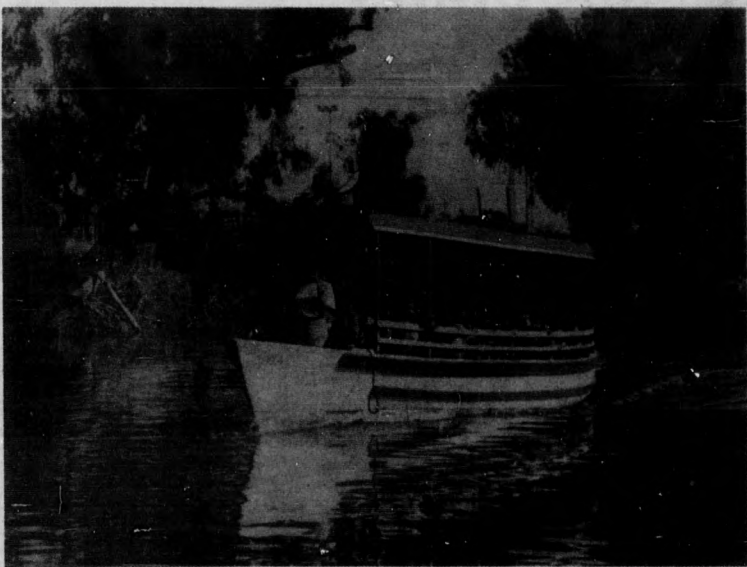
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50 YEARS LATER — The 50th anniversary of one of the Nazis' most horrible concentration camps was marked at Yad Vashem by placing flowers on its designation at the Holocaust memorial. Shown are Ruth Elias, left, a survivor of Terezin, and Tanya Barazani, daughter of a survivor, laying the wreaths over the Terezin marking.



WATERWAY REDEEMED — The smelly Yarkon River at Tel Aviv has finally been cleaned so that schoolchildren shown here cruise the transformed waterway, now a garden spot.

Big Soviet immigration to Israel over: Lewis

SAN FRANCISCO — The big wave of Soviet Jewish immigration to Israel is over, was the view of New York Times op-ed page columnist Anthony Lewis, expressed in a telephone interview with Matthew Budman of the Northern California Jewish Bulletin.

Lewis, who conceded that he is called a "self-hating Jew" told Budman that "I'm perceived by many American Jews as hostile and that's partly because of what I see as the gradual takeover of Israel by the Likud."

Lewis said he readily admits that he expects more from Israel than from other countries, and expressed his view of the major portion of the Soviet Jewish immigration to Israel as over in response to a question on the loan guarantees.

Lewis had been in San Francisco to push sales of his new book, "Make No Law," a discussion of the First Amendment.

"I'm very sympathetic toward Israel. On the one hand, I want Israel to thrive, and it faces some very menacing enemies around it. But I'm also very sympathetic to the Palestinians, who are the genuine underdogs, with no land and no government," he said.

As to his Jewishness, he said "I don't trumpet it. But I don't conceal it. I come from a semi-Orthodox background; we had a kosher home. My son had a Bar



Anthony Lewis

Mitzvah. But I'm not observant."

Referring to the loan guarantee situation, Lewis said, "I think the crisis was forced by the Shamir government to remove any possibility of the administration applying pressure to stop settlement building. There's no effective way that the U.S. can push Israel into stopping settlement building, and you can't have peace if you go on taking other people's land."

In the phone interview, Lewis stated that "I think he (Bush) has done the right thing from the point of view of Israel's genuine long-term interests, which is not to be masters of another people. The matter could be resolved today. If Shamir said he would stop building settlements, Bush would give the loan guarantees today."

Israel on the spot: what's her next move?

WASHINGTON — How Israel will get out of the box she has built around herself will come clear later this week, but as of Monday, her delegates were planning to arrive here five days later than the Arabs landing this Wednesday. She continued pushing hard for an agreement to move the venue to the Middle East after a few meetings of the participants here.

Israel's concern, now almost a reality, is that the U.S. will abandon its honest broker stance and take sides, unfortunately with the Arabs.

How Israel will save face remains to be seen, but as of Monday, there was no indication of what her next steps will be or whether she will give in and cease demanding precautions.

OBITUARIES

Bernard Landman, 63, dies; community leader

Bernard Landman died Saturday, Nov. 23 at the age of 63. He was a co-founder of the law firm of Landman and Beatty and previously had been on the staff of Bamberger and Feibleman.

Rabbi Stein conducted graveside services at IHC Cemetery North.

He was a member of the Indianapolis Hebrew Congregation and had served as president of its Brotherhood and of the Jewish Social Services, the forerunner of the Jewish Family and Children's Services. He was a member of B'nai B'rith.

He was a captain in the U.S. Army in Korea.

He and his wife recently lent some of the Soviet paintings they had collected to Butler University for the university's Soviet Arts Week. They had begun buying Soviet art in earnest when they attended the first and only auction ever held in Moscow by Sotheby's in 1988. At the time, contemporary Soviet art was not well known and — more importantly — was not commercial, but purely expressive of the artists.

James Briscoe, coordinator of Butler's arts event, said

he was astounded by the Landsman collection. He said the couple had been as helpful and generous as possible, contributing to the event even beyond lending their paintings.

He is survived by his wife, Miriam Miller Landman; two daughters, Nancy Rachel Landman and Elizabeth Williams, Oak Park, Ill., a son, Bernard Landman III, Washington, D.C., a brother, Philip Landman, Novato, Ca., three grandchildren, and two stepdaughters, Hank Phillippi Ryan, Boston and Nina Freije, Bethesda, Md.

Kurt Glasz, 78, Buchenwald survivor

Kurt Glasz, a survivor of Buchenwald who was freed when American troops entered the concentration camp, died Saturday at St. Vincent Hospital. He was 78 years old, and was a graduate of the Art School in Munich.

He was a member of Beth-El Zedeck Congregation and its Men's Club.

Rabbi Dennis Sasso conducted services at Aaron-

Ruben-Nelson Meridian Hills Mortuary.

He was display manager for Morrison's Women's Apparel Store and worked part time during retirement for The Style Stores.

He is survived by his wife, Martha Frisch Ialiso Glasz, a stepdaughter, Deborah Passo Beacham, two stepsons, Dr. Murray H. Passo and Herbert H. Passo, and five step grandchildren.

Henrietta Berman, 88, dies

Death at the age of 88 came to Henrietta Kahn Berman Saturday, Nov. 23. She was the widow of Dr. Jacob K. Berman.

Her memberships included the Indianapolis Hebrew Congregation and its Sisterhood, Hadassah, the National Council of Jewish Women and ORT. She was a charter member of Broadmoor.

Rabbi Jon Stein conducted services Monday, Nov. 25 at

Aaron-Ruben-Nelson Meridian Hills Mortuary and burial was at IHC Cemetery South.

She was president of Peoples Outfitting Co., a furniture company founded by her grandfather, Joseph Wineman, in the late 1800s.

Survivors include her son, Dr. Edward J. Berman, Naples, Fl., two daughters, Mrs. Alice Roth and Mrs. Theresa Bricker and a brother, Allan W. Kahn.

Alfred Solotkin succumbs at 67

Funeral services for Alfred Solotkin who died last Thursday at St. Vincent Hospital were held Sunday at Aaron-Ruben-Nelson Meridian Hills Mortuary, with Rabbi Dennis Sasso conducting. He was 67 years old and was a member of Beth-El Zedeck Congregation and its Men's Club.

He was an Army veteran of World War II.

In the scrap metal busi-

ness for approximately 50 years, he was a co-founder of the Bates Street Iron and Metal Company with his brother, Martin.

He is survived by his wife, Alice Magazine Solotkin; two daughters, Mrs. Daniel Bystran, Gainesville, Va., and Rhonda Solotkin-Levin; a brother, Meyer Solotkin and a sister Mrs. Libby Solotkin Gold-

man.

tion, the B'nai B'rith Women and was a life member of the Indianapolis Section of the National Council of Jewish Women.

Rabbi Jon Stein conducted services Tuesday at Aaron-Ruben-Nelson Meridian Hills Mortuary, and burial was in the IHC Cemetery South.

She was the widow of Herman Rosenheim, and is survived by her daughter, Mrs. Ernest Lorch, two grandchildren and four great grandchildren.



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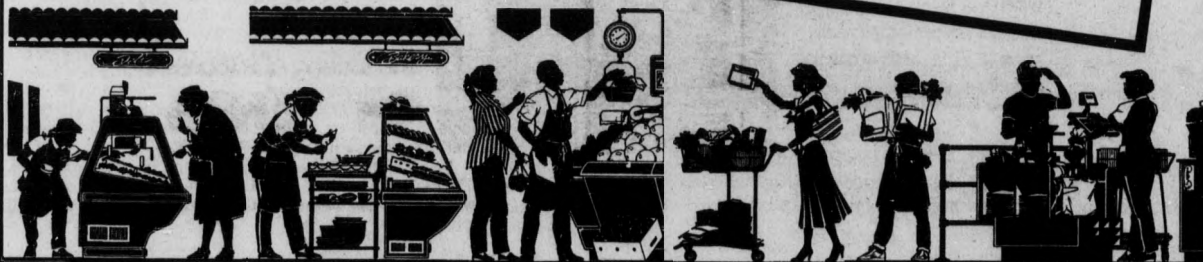


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Bubis is right about priorities: in use of Jewish giving: Nadler

Indianapolis Federation Executive Vice President Harry Nadler says he agrees with the views expressed in our center spread by Gerald Bubis that the uses to which Jewish giving is put must change.

"It's pretty clear that if there's going to be any survival of the Jewish people, it's going to depend on those activities that encourage

Jews to be affiliated and encourage Jews to be educated Jewishly, since the campaigns are not growing as they did before," Nadler said.

With the demands of resettlement in the U.S. and Israel, campaigns will have to reshuffle their priorities, Nadler said.

"In terms of raw dollars, the campaigns are growing

somewhat" in the U.S., especially where there are emerging communities in the southern and western states, he said. "But we also know that, in terms of numbers of giver, there are really not more givers than there were before. The campaign has been generating more dollars in real dollars, but not when you factor in inflation and

Continued on page 5

Lee Hamilton sees support, aid for Israel declining

His support for Israel's request for \$10 billion in loan guarantees was announced by Rep. Lee Hamilton, chairman of the House Foreign Affairs Subcommittee on the Middle East.

"I accepted the Administration's case to postpone consideration of the guarantees in order to facilitate the opening of peace talks, but now that the talks have

begun there is no need for further delay," he said.

But Hamilton said he senses a growing criticism of foreign aid in general among his constituents and in particular aid for Israel, its main beneficiary.

He explained that that the hostility of public opinion to foreign aid is a result of the recession and the

Continued on page 6

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PAST AND PRESENT:

For the past three years,



along with the collapse of

communism in the Soviet Empire and the unification of Germany, an amazing renaissance has been in progress also among the Eastern European countries. As in other newly self-governing lands, renewed and freshly established Jewish institutions and publications dot the Hungarian Jewish scene.

A highly prestigious magazine — under the editorship of Köbányai János and one of the most outstanding individuals in the

Jewish sciences, Professor Komo'rczi Ge'za — has come into being. The magazine titled MU'LT E'S JÖVŐ (Past And Present) is among the forerunners of Jewish culture in today's Hungary. On its pages one finds translations of such great writers and thinkers as Martin Buber, Isaac Bashevis Singer and Elie Wiesel. When Wiesel visited Indianapolis not long ago, Peter Weisz created a micrograph portrait of him. Micrography is the art of writing or drawing in tiny characters. The artform, which was prevalent among Jewish artists in past centuries, won new expression in Peter's computer creations. In

his micrography, every line and dot and shadow is made up of letters that spell out the names of concentration camps. The sum total of the tiny letters is a clearly recognizable portrait of Wiesel.

One of these drawings was presented to Wiesel during his visit to Indianapolis, and the other graces the page — next to an article by Wiesel — of the '91/1 issue of MU'LT E'S JÖVŐ.

FAMILY CELEBRATION:

Sara and Gregory Linderman and their parents, Jane and Richard Linderman, had Thanksgiving dinner in their home with special guests: grandparents Nancy and Art Felsher and Pat and Irving Linderman.

FRIENDS & FAMILY:

As usual, in the spacious home of Janie and Mickey Maurer, many friends and relatives gathered for Thanksgiving dinner. Giving thanks with the traditional

meal along with their parents were the Maurers' children, Todd, Jill and Greg; Janie's brother and family from Orlando, Fla: Linda, Rick, Jodi and Randi Kaufman; grandparents Julie and George Kaufman, Regine Diamond, Laureen and Lori Ballard; Livia, Bradley, Jodi and David Klain; Ralph Balber of Chicago; Elaine, Sandy, Sheri and Scott Levinson; Carol, Joel, Paul and Brad Yanover; Bonnie, Eric, Dan and David Prystowsky and others.

STILL LIFE WITH

NOSHES: The name of Livia Klain's new business is "In Bloom." She takes orders for, creates and delivers fresh or silk flower arrangements and gourmet food baskets. Telephone number for ordering is 846-3852.

REMEMBERING THE

PILGRIMS: Libby and David Fogle celebrated Thanksgiving with their children and grandchildren in Norfolk, Va. Ann, Andy and Sam Spector came from Poway, Calif. Also there were Martin, Debbie and Steven Fogle, who live there, and a cousin and his family from Washington, D.C.

SHINY PERFORMANCE:

At the Hanukkah Luncheon for the Golden Agers on Dec. 3, Cantor Ray Edgar performed.

LA CHAIM!:

Dale Friedlander celebrated her birthday at Arturo's Italian Restaurant on Nov. 12, with husband Zeke and friends Sue and Elliott Levin, Phyllis and Gary Schahet, Sharon and Barry Wallack.

VISITOR: Judge Martin Katz of Crown Point visited his son and daughter-in-law, Leslie and Ronald Katz.

PILLARS: A gathering of 400 grownups and 200 children

Continued on page 6

MAUS II:

AND HERE MY TROUBLES BEGAN

Art Spiegelman continues the story of *Maus: A Survivor's Tale* with this long awaited sequel which moves from Auschwitz to the Catskills.

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USPS 262-180

Published weekly by
The Spokesman Co. Inc.

\$1 per copy

\$36 per year

Advertising

Barbara Lemaster

All communications involving editorial material should be addressed to P.O. Box 449097, Indianapolis, IN 46202, 317 927-7800. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, P.O. Box 449097, Indianapolis, IN 46202-9097.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos just be in the office by Thursday the week before publication.

Known office of publication, 2120 N. Meridian St., Indianapolis, IN 46202. Second class postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, P.O. Box 449097, Indianapolis, IN 46202-9097.

PUBLIC ANNOUNCEMENT

Under Section 202/8 Housing for the elderly, Park Regency Apartments is currently accepting applications for 1 bedroom waiting list. Eligible applicants may apply at 8851 Colby Blvd. until further notice.
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NORM WEISMAN

Flash! Chuckles. When the lady looked at her shadow on Groundhog Day, she predicted three months of dieting... and... I have no



problem with voting this year! I just listen to what the Republicans and Democrats say about each other — and take them at their word! (But don't read their lips)... and... If Robin Hood was in politics today, his message, "Take from the rich and give to the poor could be an interesting vote getter... and... When the IRS asked George Bush if he had liabilities, he replied, "Yes, Congress." ... and... I wonder why Congress outlawed the truth machine at investigations in Washington... and... Both political parties are asking for better education for all — and in view of some of the men elected, you gotta admit it's needed...

Flash! It was a storybook romance and on Saturday evening, Nov. 23, Laura Mintz (Mike/Adrian) and Joel Cohen (Betty/Jack) were under the chuppah at IHC, taking their marriage vows. A lovely dinner reception was held at the Ritz Charles. The lovely bride and handsome groom are honeymooning in Hawaii and will make their home in Indy. Joel is "Tickets Up Front." Mazel Tov to the happy couple and to the Mintz and Cohen families.

Flash! I love this. I see where there is a bill in Congress to amend the Constitution. It means that the great men who drew up this document years ago didn't know much and we are just now getting a bunch of real fellows who can take this old parchment and fix it up like it should have been all these years. And I guess when they get the Constitution all fixed up, they'll start on the Ten Commandments — just as soon as they find somebody who has read them.

Flash! Daffynitions! Television — is called a medium because anything good in it is rare. Cartoons — melodies to drive by. Goodbye — what money says when it talks. Evening Gown — it picks up everything, including men. Girl — a young woman who wants to go out with every Tom, Dick and marry!

Flash! The NFL (not for ladies) Men's Club Thanksgiving meeting last Wednesday was most enjoyable! Talented violinist, Emil Leyvand, and his charming piano accompanist, Larisa Enker, thrilled the members with a lovely concert. They performed many familiar Jewish melodies, such as "My Yiddishe Momma," "Fiddler On The Roof" and other selections. Larisa and Emil came to the United States from Russia a year ago and Indianapolis is most fortunate to have them. With a delicious turkey and all-the-trimmings luncheon, 'twas an afternoon to be long remembered. Encore — Larisa and Emil! Also, a hearty welcome to a swell guy and new member, Ben Dorman.

Flash! Two versions. There's no recession — ask any rich man! There is a re-

cession — ask anyone who has been laid off from his job.

Flash! All the former Heritage Cafeteria (86th and Ditch Rd.) customers will be happy to learn that Bill Knox, the Heritage owner, is now a manager at the famous Deeters and Gabes, located at the North Willow Commons Center. Good luck to you Bill — we really missed you.

Flash! Jest for laffs! Two pigeons watched in amazement as a rocket flashed across the sky. First Pigeon: "Wow, I wish I could fly as fast as that." Second Pigeon: "You would, if your tail was on fire." ... or... Child: "Mom, this turkey stuffing is great! How did you get the turkey to swallow it?" ... or... Preaching to a group of prisoners in jail the chaplain said, "Turn to the path of righteousness? We are here today and gone tomorrow." Voice from rear, "Don't kid yourself! I got eight years yet!" ... or... A sweet young gal entered and said, "I broke my glasses. Do I have to be examined all over again?" "No," sighed the optometrist, "Only your eyes."

Flash! B'nai B'rith Lodge #58 is very proud of their own genial Norm Lederman. Norm has held many varied positions for B'nai B'rith. Here are just a few. Currently serving on the Board of Governors of District 2; Treasurer of the Indiana State Association; The Indiana B'nai B'rith Hillel Foundation and BBYO Chairman for the lodge, etc. He is also active in other organizations as treasurer of the IHC Brotherhood, and with the Federation. We salute you Norm!

Flash! Mazel Tov to Louis and Jerry Litwack, who just celebrated their 40th anniversary. May you both enjoy many more wonderful anniversaries.

Flash! Norm's philosophy of the week. The secret of success is liking what you

do — not doing what you like (think about it).

Flash! Last Monday's Indianapolis Star, Nov. 25, printed a half-page article about our own popular cookie and foodmaker, Rochelle Cohen, with a great picture of her. Rochelle, now operates Papa Abie's Chicken and More at 96th and Michigan Road, a delightful and different cafeteria. Visit Rochelle at her restaurant for delicious food and baked goods.

Flash! Congrats and Happy December birthday

Bubis

Continued from page 3
the cost of operating communities," he said.

Indianapolis campaigns have been growing every year for the past six or seven years in total dollars gathered, "but I'm not sure it's much greater than the rate

to Helen Engelberg, Dr. Irwin Malament, Phil Pecar, Gerald Kraft, Marcia Levin, Ben Bornstein and Sol Blickman! Enjoying a December anniversary are David/Audrey Cohen; Carolyn/Fritz Goldbach; Donna/Max Nelson; Michael/Janie Maurer; Dr. Gary/Gala Breslauer and Sam/Natalie Smulyan! You all enjoy your birthdays and anniversaries!

Flash! Bumpersticker! Love thy neighbor — but don't get caught!

of inflation," he said.

The trend of people increasingly donating to non-Jewish concerns is bound to have an impact, Nadler said. A lot of the sessions at the General Assembly were geared to dealing precisely with those issues, he said.

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Knesset deputy speaker visits city Dec. 11 and 12

Dan Tichon, deputy speaker of the Knesset, will visit Indianapolis next Wednesday and Thursday to provide impetus to the cash collection efforts of the Indianapolis campaign of the Israel Bond organization. He will meet with community leaders and assist in converting all open bond commitments into available funds to aid Israel economic development.

"Israel is in urgent need of funds to find housing and jobs for Soviet, Ethiopian and other new immigrants," said Carl I. Cohen, general chairman of Israel Bonds. "Last year, we reached a record \$5 million in bond sales. This year, with Mr. Tichon's help, we hope to increase that number to \$7 million."

Born in Haifa, Tichon studied economics, business and international affairs at the Hebrew University in



Dan Tichon

Jerusalem. An economist by profession, he was elected to the Knesset in 1984, where he serves on the Finance and Public Audit committees. In addition to his responsibilities as a Knesset member, Tichon serves as chairman of the board of the Shikun U'Pituah Construction Company.

Eugene L. Farber taken by death

Eugene L. Farber, a scrap metal trader for 65 years for Luria Bros. Iron and Steel Co., New York, died Thursday at St. Vincent Hospital. He was 86 years old.

Rabbi Larry Milder conducted graveside services Sunday at the Indianapolis Hebrew Congregation Cemetery.

He is survived by his wife, Jean Weiss Farber; two sons, Dr. Mark O. Farber, and Jonathan Z. Farber, Washington, D.C., a sister, Mrs. Sidney Newman, West Palm Beach, Fl. and three grandchildren.

Hamilton

Continued from page 3

hardship that many are experiencing. He added that there has been a certain gnawing away at support for Israel both in Congress and in public opinion, adding that "I do not believe there is reason for panic, or that aid for Israel is in immediate danger."

Hooverwood receives grant \$100,000

A grant of \$100,000 to Hooverwood has been made by the Indianapolis Foundation as a record total of gifts for 1991 of \$5,014,876 was announced. The grant to Hooverwood is in support of its campaign for funds for

renovation and expansion. The campaign will provide funds to bring the current building up to required standards and permit construction of a dementia care facility.

Stein to deliver talk at Anderson

Rabbi Jonathan Stein will deliver a talk on "How Have the Jewish People Survived?" to a class of so-

ciology students at Anderson University on Thursday under the auspices of the Jewish Chatauqua Society.

Gisela

Continued from page 4

dren enjoyed the turkey dinner at the Hebrew Academy on Grandparents Day, Nov. 22. Mayor William H. Hudnut gave his greetings and expressed appreciation of the school. Roger Grass, who donated facilities for the recently opened HAI high school department, spoke to the grandparents, stressing the importance of good education, which is available for their grandchildren and others at this school. He appealed to them also for financial support. A fundraising Hanukkah dinner for supporters to HAI was held Dec. 2 in Linda and Herb Melrose's home.

young professionals from Indy who now reside in the Washington, D.C. area. They are forming a social group of people under 40 years of age who will enjoy meeting regularly. Susan is a Washington correspondent for Investors Daily. Stuart is an attorney in the Office of the General Counsel of the U.S. Department of Health and Human Services. If you happen to know individuals from the Indianapolis area who have moved to the Washington area, Susan and Stuart would like to hear from them. Please contact Susan at 1721 N. Clarendon Boulevard, #7, Arlington, Va., 22209. Tel.: (703) 243-5151.

SOCIAL CALLING: Two former Indianapolis residents, Susan Mandel and Stuart Kurlander, would like to hear from other

HOLIDAY: Ruth and Uri Joffe spent the Thanksgiving holiday in Scottsdale, Ariz.

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JEWISH POST & OPINION

Wilstein poll harmful

Hopefully the harm done by the poll that showed American Jewish "leaders" solidly behind yielding land for peace will not eventuate, but publicizing the results of the poll at this time can be crucial for Israel, and the Wilstein Institute has shown very poor judgment in making the poll public in the way in which it has been done.

At this critical time for Israel, with Shamir under such pressure almost from all sides, now there is this additional and unwarranted interference in the negotiating process by an American Jewish body.

Had the sponsors of the poll not considered that the results provide the Arabs with an additional and gratuitous weapon when the going gets tough, placing them in a position to tell the U.S. that the Jewish leadership of America also support the Arab position?

It is a question of timing that makes the release of the results of the poll so devastating.

The Wilstein Institute is able to point in its defense of releasing the results to polls in Israel which reflect the similar if not precisely the same figures in behalf of yielding land for peace. But that is the Israelis stating their views, which if it provides ammunition for the Arabs when the chips are down, that is what democracy is all about.

In the past, on this page, yielding land for peace has been urged. In the past The P-O has published shocking, but most reliable, first-person accounts by Sara Roy, of the mistreatment of Palestinians in the West Bank based on two summers living with Arabs there. Meron Benvenisti, a one-time former assistant mayor of Jerusalem, who was in charge of the Israel administration in the West Bank, confirmed the facts Ms. Roy supplied for readers of The P-O.

The P-O also was one of the few, if not the only paper, that editorially excoriated federations such as the ones in Philadelphia and Seattle which refused to allow representatives of Peace Now as board members because of their views criticizing Israel.

But that was the journalistic practice of presenting both sides, and was the view of a lone editor with no ties to any national Jewish group, once again reflecting democracy and freedom of the press at its best.

In fact only a few short weeks ago, we recorded our view that Mr. Shamir, in the context of defending Israel's rights, must be allowed to play his cards close to his vest, especially since he was in a poker game when he would be foolish to give away his hand at this point in the negotiations.

So the Wilstein Institute has provided the Arabs a trump card, and in view of the fact that the U.S. may take stands that Israel will have to reject, publicizing the poll at this time can prove most harmful.

Better judgment could have been expected, and there is this caution to other groups who may wish to inject themselves into the process to desist from getting involved, now that negotiations are about to begin.

Just when the Israelis had lined up to support their prime minister, the one thing he didn't need was to be undercut by an American Jewish agency, nor for that matter, by the federation leaders who evidently didn't have the foresight to protest when they were asked for their views.

December 4, 1991 Page National 2

EDITOR'S CHAIR

In our report on the impact of Rabbi David Hartman on the delegates to the General Assembly of the Council of Jewish Federations in Baltimore, we related that it was his three talks (we heard only two) which made this an exceptional G.A. He transfixed the audience as no one else could possibly do, and now we have the TV figure that can make a difference in American Jewish life.

Over the years that Christian evangelists have built empires by using TV to gain adherents, the question has often been asked, with no one able to provide the answer, where is there a rabbi in America who could rally a TV audience as have the Christian TV personalities.

Now we have that person.

We suggest that some Jewish agency, or perhaps a combination of them, bring him into the American Jewish home, and for that matter the Jewish homes of the world, including, of course, Israel. He not only would be an instantaneous success, but we believe the doors of the Jewish communities would have to be guarded to prevent non-Jews from overwhelming the Jewish apparatus, demanding they be permitted in as he dazzled them every Sunday.

As a good editor we taped his first address at Baltimore, but in trying to cover a convention of some several hundred meets in a four-day period, we messed up our tape recorder, so the chances are that we will not be able to let our readers read what he had to say, although anyone who had heard him recognizes that his strength is in his delivery if not quite as much as in his message, at least a large contributor to it.

Many of our readers will be pleased to learn that Dr. David Gold, possibly the leading world Jewish authority on genealogy and linguistics and the background origin of Jewish names, will be returning to our pages shortly. His weekly contributions gave a certain depth and substance to a paper that strives to serve

Policeman cleared, but tied to desk work

INDIANAPOLIS — A city policeman with neo-Nazi ties was cleared of any wrongdoing Nov. 20, in the fatal shooting of a shoplifting suspect in June.

A grand jury said there was no probable cause for criminal charges against Patrolman

Wayne R. Sharp, 40, for the shooting of a black man. Sharp said his pistol fired when the man hit his arm with a nail-studded board.

Police Chief Paul Annec said Sharp will have no more street duty so that he will not again be placed in a position

the Jewish world while recognizing that not all Jews are scholars and that the average Jew expects to be entertained as well as informed by the Jewish paper he pays to read.

We finally got a chance to read The Forward, the new national Jewish weekly as we picked up a copy at the G.A. where they were being distributed. The publisher, Seth Lipsky, had visited us in Indianapolis as he was shaping his plans to leave the Wall Street Journal where he was a member of its editorial staff, and we formed a certain friendship and hopefully were able to provide some guidance for the publication he planned to edit.

We found the paper an excellent product and urge P-O readers to subscribe to it. One of our fellow editors in the Jewish field had filled our ear about the problems of the new publication, that it had already been forced to dismiss some of its new staff, that it was suffering from a lack of advertising and circulation, etc. etc. What he and others fail to recognize is the resourcefulness of Mr. Lipsky, who is no novice when it comes to journalism's problems and that, given the opportunity he will persevere.

That it is a tough battle to win New York readers and advertisers, which must be the first goal of any paper published in that city, especially when there is a federation paper on the ground which is well-established and even well-edited and therefore is received free of cost by any contributor to the annual UJA federation fund raising campaign.

Any new publication needs time to achieve its goals. The Forward (the Yiddish Forward is still being published by the same organization backing the English Forward) has to achieve a niche and hopefully will be able to find it and make the contribution to American Jewish journalism which its backers have envisaged.

involving use of firearms. Sharp has shot more people in the line of duty than any of his fellow officers.

A regional office of the Anti-Defamation League helped unearth evidence of Sharp's neo-Nazi activities.

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Admit Haitians is view of the Jewish community

NEW YORK — Jewish agencies have risen to the defense of the Haitians the U.S. has refused asylum to.

E. Robert Goodkind, chairman of the American Jewish Committee's National Affairs Commission, and Gary Rubin, its director of national affairs, said, "Our country has proudly granted asylum to Cubans, and safe haven to Salvadorans, Lebanese, Liberians and others; we can, in view of both our traditions of welcome and international law, do no less for Haitians."

Also expressing concern was an unusual coalition of Brooklyn Jewish groups, including the Satmar agency, The United Jewish Organizations of Williamsburg, the Lubavitch organization, The Jewish Community Council of Crown Heights, and the Council of Jewish Organizations of Boro Park. "Having lived through the evils of lawlessness and violence in other lands ourselves, we are in deep sympathy with those Haitians who are now seeking asylum in the U.S.," the group stated.

Kenneth Bialkin, president of the Jewish Community Relations Council of New York, added that the political upheaval and violence in Haiti "have created a refugee crisis which speaks to our minds and hearts. America was founded as a haven for the persecuted."

Moda'i: Exchange U.S. aid for \$10B. loan guarantees

JERUSALEM — Although to the uninitiated the suggestion by Finance Minister Yitzhak Moda'i that Israel exchange the annual \$1.2 billion in economic aid from the U.S. for the \$10 billion in loan guarantees is shocking, but on further study it becomes apparent that the end of foreign aid to Israel is not that far away. In any event, Moda'i places cutting of U.S. aid five years hence, at the rate of \$400 million a year until eliminated entirely. He would not disturb at all the \$1.8 billion annual military aid. Moda'i supports his views on the growth of Israel's economy.

One economist, Gideon Eshet, pointed out that the American aid merely services Israel's debts for security assistance received in the past, and inasmuch as payments on them will decrease by the end of the decade, plus the fact that the U.S. is likely to reduce assistance anyway, why not look good now and announce we can do without it, anyway?

The suggestion seems to be too generous," said Amos Rubin, economic adviser to Shamir. And treasury officials said it was too early to consider forgoing U.S. economic aid in view of the delicate state of the Israeli economy.

National student movement advocated by 120 writers

BALTIMORE — A new American Jewish student movement to work alongside of Hillel was proposed by the 120 Jewish student reporters who had been invited to the General Assembly of the Council of Jewish Federations. While Hillel took its share of criticism, the students finally decided that a new student organization was needed.

The students sort of had their own convention. Their attendance had been subventioned by the Council of Jewish Federations, a practice going back for several years to introduce student leadership to activities on the national Jewish scene.

When the subject of the ad challenging the Holocaust which had appeared in a number of university student publications was discussed, many of the student writers said they would have run it on the basis of freedom of the press. They said they were editors first and Jews second. One even said that the ad represented a legitimate opinion, despite the fact that he was offended by it, and that he would have published it as had the editors of the various student publications.

When a vote on the question was taken, the idea of publishing the Holocaust revisionist ad was rejected.

Correction

The news item in our issue of Nov. 20 about the synagogue in Omaha which had taken offense when a neighboring church had rented space to Jews for Jesus was incorrect. We gave credit to

the Omaha Jewish Press for the item, but have now been advised by the Jewish Press that the contretemps took place in another city which it had failed to identify.

Israeli women take to streets on abuse

TEL AVIV — The 150 women entered in the women's marathon down Tel Aviv Streets had another motive other than winning — to alert the Israeli community to the growing number of battered Jewish women. Under the banner, "A Race for Our Lives," the women called attention to the fact that one out of six women in Israel has been abused, and one of every three girls suffers sexual abuse of some kind. Plus that 33 women are known to have been murdered by their husbands, boyfriends or a member of their immediate family.

While the race was down Tel Aviv streets, this city has no women's shelter, and there are only four such shelters in all of Israel.

The Knesset took note of the commotion

over violence against women, and heard Sarah Doron, one of 12 who took part in the session, state that "The problem is not the battered women but the battering men."

The same night a documentary about divorce, funded by the Israel Women's Network, was aired on Israeli TV.

The race ended at Malchei Yisrael Square facing city hall where a crowd of about 300 joined in the rally.

The four shelters — at Jerusalem, Ashdod, Herzliya and Haifa, can between them house only 50 women. A comparison was made by one of the speakers at the rally between Tel Aviv and Santa Barbara, Ca., a city of 400,000, which has four shelters.

Israel rewards Czech volunteers

PRAGUE — Ceremonies at the Israel Embassy here paid tribute to a group of elderly veterans of the Czechoslovak army and air force who trained recruits for the Haganah here 43 years ago. Military and Haganah medals and diplomas were given to the officers by Chaim Gouri, an Israeli poet, journalist and filmmaker, who himself received his parachutist training in 1948.

The decorated officers extended wishes for a lasting peace for Israel.

It was Czechoslovak arms which were flown to Israel in 1948 to supply the beleaguered Israeli forces which were fighting against the Arab armies.

2 good books about the Jews

NEW YORK — Of the ten books published in 1991 that were selected by the editor of the New York Times Book Review for special recommendation, two were about Jews. They were "Holocaust Testimonies," by Lawrence L. Langer, and "Wartime Lies," a novel by Louis Begley.



RUNNING FOR OFFICE — Dr. Yossi Vanunu, mayor of Kiryat Gat, hopes to win a seat in the Knesset, and launched his campaign by jogging several times around the parliament building in Jerusalem.

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'People's Court' decides a Jewish case

LOS ANGELES — A dispute between the editor of a Jewish weekly paper here and a yarmulke-wearing Jew whose photo was published munching a Danish pastry in front of a Jewish bakery made the popular TV show, "People's Court." The plaintiff, retired businessman Paul Mandelbaum, had sued the publisher of the B'nai B'rith Messenger (not connected with B'nai B'rith) for \$5,000.

The publisher of the Messenger, Rabbi Yale Butler, appeared with Mandelbaum on the TV show, disputing Mandelbaum's contention that the photo, which had been published just before Passover with the caption, "One gentleman on Fairfax Avenue makes his contribution to Passover preparations by removing chametz (leaven) the old-fashioned way: eating it," was in

any way derogative.

Scouts for "People's Court" came across the case, and both the publisher and Mr. Mandelbaum agreed to accept the decision of the tv court, with the understanding that any judgement would be paid by the show's producer.

Mandlebaum presented his case that he had been ridiculed and had received many phone calls. Rabbi Butler, on the other hand, contended that a section of the California code gives the media wide latitude in publishing photos and news material. He added that he intended Mandelbaum no harm.

TV Judge Joseph Wagner ruled in favor of the newspaper. "The case should never even have been brought to court," he ruled.

Rabbi sued for \$18.18

By HY WHITE

DELRAY BEACH, Fla. — Gideon Peleg, educator for B'nai Torah, has sued Rabbi Murray Ezring for \$18.18, after he was relieved of his job as director.

"I could not sue for what it is really worth," Peleg told the Palm Beach County Judge Howard Harrison. "It is a figure that is symbolic in Judea."

The number 18 represents life and his was a suit of principle.

Kenneth Lipman, attorney for the rabbi, said the symbolism is a crafty way to get attention. Ezring is the target of Peleg's lawsuit.

"This is an annoyance, which is no doubt the motive behind it," Lipman said.

Ezring said Peleg, whose contract was not renewed, claimed his job was sabotaged. But Lipman said the position was merged with

that of the synagogue administrator.

Lipman said the rabbi who goes through the same kind of evaluation Peleg did by the board of trustees had nothing to do with the decision to merge the jobs.

"He is blaming the rabbi for conspiring against his good name when, in fact, the only thing the rabbi did was write him an extremely generous letter of recommendation," Lipman said. Ezring could have settled and paid the \$18.18, but he refused "as a matter of principle," said Lipman, who also sits on the synagogue's board of trustees.

Through mediation, the two sides managed to come to a proposed resolution that will go before the board of trustees: allow Peleg to speak to them for one hour during the meeting.

Menorah is stolen, so 28 are built

LOS ANGELES — The theft of a six-foot high menorah from the yard of a home in Agoura Hills was the catalytic agent which led to the erection of 28 new menorahs in that community. Incensed by the vandalism more than 100 members of Temple Rosh Haverim gathered in a local park to fashion the new menorahs, each four-feet high. They glowed on the first night of Hanukkah in the front yards of a similar number of homes to express resentment at the theft and show the pride Jews have in their religion.

No lotup as driver of car is wounded

TEL AVIV — While the question of when peace negotiations will start in Washington was still up in the air Monday, it was still terrorism in some parts of Israel as a 40-year-old West Bank resident was wounded seriously in the head by gunfire as he was driving just north of Jerusalem from El-Bireh. His young daughter was unharmed and he was rushed to Hadassah-Hebrew University Medical Center. A similar attack on a bus near Nablus two weeks ago took the lives of two Israelis.

Bodies of Napoleon's soldiers uncovered

TEL AVIV — The bodies of more than 20 French soldiers who died nearly 200 years ago in Napoleon's ill-fated attempt to conquer Acre were unearthed as builders were excavating for a modern housing development. Napoleon's conquest of the Middle East ended with his loss to Syrian forces at Acre. The bodies will be reburied with full military honors in a Haifa cemetery where other French soldiers lie interred.

Public disorder prospect as unemployment hits high

JERUSALEM — The possibility of public disorder was mentioned in a report of the Jewish Telegraphic Agency from this city listing unemployment at 11 percent and the annual rate of inflation at 20 percent.

The dual problem has placed the government in a bind. Were it to provide public means for absorbing the unemployed that would promise more inflation as the budget would become even more unbalanced.

Any tinkering with the budget, requiring printing more money, brings reminders of the time not too many years ago when there was triple-digit inflation.

"But the alternative," the JTA report stated, "could be hungry job-seekers taking to the streets."

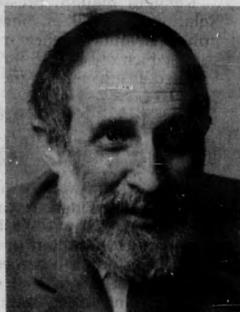
Louis Finkelstein dies, headed the JT Seminary

NEW YORK — The rabbi who dominated Conservative Judaism during its most prolific years, Rabbi Louis Finkelstein, died at the age of 96. He headed the Jewish Theological Seminary from 1940 to 1972, when it began to emerge as the competitor of Reform and its numbers were augmented by those who felt that Orthodoxy no longer met conditions in the modern area and left it for a more contemporary form of Judaism.

He was not only a scholar but an administrator of note and built the Jewish Theological Seminary into the major institution it is today, both in conformity to modernity and devotion to scholarship.

He became known outside the confines of the seminary not only for his scholarship but also as a leader of the Jewish community.

His daily regime was to arise at 4 a.m. and engage in studies until 7 a.m. when he joined the shaharit prayers. He was the author of some 100 books, among them "New



Dr. Louis Finkelstein

Lights from the Prophets" in 1969 and "The Jews: Their History, Culture and Religion," a three-volume work in 1971.

A native of Cincinnati and the descendant of a rabbinic family, he moved with his parents to Brooklyn as a youngster. He graduated from City College of New York in 1915 and received his Ph.D. from Columbia in 1918. A year later he was ordained at JTS and the following year he joined its faculty.

Rabbi A.J. Lapin dies at San Jose

SAN JOSE, Ca. — Rabbi Abraham J. Lapin, who served Am Echad Congregation for nearly 15 years, died as he was celebrating his 79th birthday. A native of

South Africa, he was spiritual leader of the United Hebrew Congregation of Johannesburg before coming to Am Echad in 1977.

Death Notices

Rabbi Louis Finkelstein

Alas for the loss irreplaceable, pious exemplar of Rabbinic Judaism, distinguished past-President of The Rabbinical Assembly, cherished Chancellor Emeritus of the Jewish Theological Seminary who assembled a legendary faculty to inform and inspire generations of rabbis and other teachers the world over, profound scholar, influential author and erudite editor whose words continue to teach Torah, charismatic leader of Conservative Jewry who with eloquent dignity challenged myriads to strive for authentic Jewish living, early innovator of interreligious dialogue who strengthened religious life in America, endearing lover of God, Torah, Israel and humanity whose personal concern extended to the families of all who called him teacher, colleague

and friend, devoted son of Rabbi Simon Finkelstein, loving father of Hadassah, Emunah and Rabbi Ezra, loving grandfather of Rabbi Joshua. We extend our condolences to his family, and to all who were touched by his saintly benevolence. His memory is a blessing, for his life was a blessing.

The Rabbinical Assembly
Rabbi Irwin Groner, President
Rabbi Joel H. Meyers,
Executive Vice President

Rabbi Morris M. Goldberg

We record with sorrow the passing of our beloved colleague and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry. Rabbi Irwin Groner, President
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Englishwoman is 'econaut' in small world experiment

A Jewish woman from England is one of the leaders of an experiment in which eight people are living in a manmade environment called Biosphere 2 that was built as a private venture in the Arizona desert.

She is Sally Silverstone, 35, a native of Walthamstow, England. She received her bachelor's degree, with honors, in applied social studies at the Sheffield Polytechnic College, Sheffield, England.

Silverstone is responsible, according to the press releases of Space Biospheres Ventures, for the overall management of SBV and the management of the architectural division. This division is the hub of the total systems planning process for Biosphere 2, where the life systems, engineering and architectural teams collaborated to create the project. (Biosphere 1, by the way, is the earth itself.) Space Biosphere Ventures has made the experiment into a tourist attraction as well as a scientific experiment. Whether it is a valid scientific project or not has been questioned, but the SBV spokesmen all defend it as one.

Silverstone is well grounded in dealing with exotic environments. At 18, she was a field assistant in a project for children in Kenya. After graduation, she worked as development officer for the Service Civil International in Bihar, India. She was responsible for bringing drought relief and agricultural systems to an arid tropical area that included orchard and garden plantations, nutrition, irrigation and drinking water system, sanitation, a seed bank and crop storage programs.

Later, she was director of information systems at a tropical ecological research center in Puerto Rico affiliated with the Institute of Ecotechnics, a consulting agency to the Biosphere 2 project.

She was responsible for developing research and management systems for a project incorporating economically valuable crops in tropical rainforests, a program aimed at reducing deforestation and improving the nutritional and economic well-being of Third World rainforest communities.

Her Biosphere 2 responsibilities have included species selection and collection for the tropical rainforest.

She served as research subject for a five-day closed ecological system experiment in the Biosphere 2 test module in June 1990. She has been coordinator of the Biosphere 2 candidate team since 1987. She also has trained in the operation of the analytical laboratory and has served on the analytical monitoring team for three Biosphere 2 test module experiments with human inhabitants.

She called the chance to manage the first two-year closure period of Biosphere 2 a "unique management challenge."

"Where else could I plant, harvest and process my own food in the morning, study the ocean's nutrient levels in the afternoon, prune rainforest undergrowth in the early evening and relax after dinner to watch the latest video?"

The structure covers 3.15 acres. A six-story white domed building includes apartments for the eight resident researchers, labs, a computer center, communications and office facilities, workshops, libraries.

A series of arched vaults hold the intensive agriculture biome. Crops for food, fiber and other human uses are grown there.

Domestic animals include African pygmy goats, Ossabaw feral swine and jungle fowl chickens.

Wilderness biomes include the 85-foot high rainforest biome, the tallest, has a "mountain" at center, with a stream cascading down a waterfall and through a flood plain.

The stream flows next through a savannah biome down top a fresh water marsh, salt water marsh and ocean biome. Ocean is 25 feet deep at most and includes a Caribbean coral reef ecosystem at its northern end, mechanical wave action.

A thornscrub forest marks the transition zone between savannah and desert biome.

The 2 white geodesic dome structures to west and south expand and contract as air volume and pressure change.

Reform is advised to drop its patrilineal descent

KIAMESHA LAKE, N.Y. — Among some tough talk to its members that Jewish traditions must be observed, the United Synagogue of Conservative Judaism, called on Reform and the Reconstructionists to reconsider their position accepting a child of a non-Jewish mother as a Jew. Alan Tichnor, president of United Synagogue, said the new resolution adopted goes further than previous resolutions by Conservatism on patrilineal descent in that "We question their right to do something that affects our rights as Jews." He added that he knew "a considerable number of Reform rabbis who don't believe in patrilineal descent. Reform Judaism's history," he said, "is to be liberal and then trend back to the traditional. We're suggesting that this is a good time to do that."

But it was the speech by Rabbi Jerome Epstein, its executive vice president, which challenged the Conservative layperson's practices. "Many Jews," he said, "choose the Conservative synagogue with the mistaken belief that there are no standards," adding that "because of our hesitancy to speak out, we must accept partial responsibility for the attitude that there are no expectations. Well there are. There is a difference of opinion on whether one may turn on a light or watch television on Shabbat. But no difference of opinion exists on going shopping or to a movie on Shabbat. There is disagreement on whether one may eat swordfish. But going for a Big Mac at McDonald's or a Whopper at Burger King is antithetical to our approach to Judaism."

Continuing, he noted that because of the Conservative movement's belief in "evolving halacha," many changes have been made that make observance of the laws easier in the hopes that this would prompt more Conservative Jews to "commit themselves to a heightened degree of Jewish living. The data, however, does not support that conclusion. Rather than witnessing a great influx in the numbers of committed Jews, the numbers have diminished."

Israeli poll calls for compromises

TEL AVIV — Israelis told the Gallup Institute poll that they support Prime Minister Shamir as best suited to negotiate peace with the Arabs, while at the same time they also supported territorial compromise. The contradiction is apparent since Shamir's Likud party opposes trading land for peace.

Forty-four percent of Israelis prefer a Likud government leading the negotiations, with only 11 percent opting for Labor. Fifty-four percent said that peace will not emerge from the negotiations without a return of territory. Fifty-one percent called for freeing of new settlements in the territories, with 40 percent disagreeing.

Black-Jewish confrontation growing, new book asserts

NEW YORK — The growing confrontation between blacks and Jews on the campus is the subject of a forthcoming book by Dr. Murray Friedman, Middle Atlantic States director for the American Jewish Committee who was a vice chair of the U.S. Civil Rights Commission during the Reagan administration.

The book, to be published next fall by Free Press, lists those like Louis Farrakhan, Dr. Leonard Jeffries, Kwame Ture, whose real name is Stokely Carmichael, and others, who are paid as much as \$10,000 by university administrations for speeches on American campuses in a "parade of racial extremists," according to Friedman.

Friedman addressed the more than 100 students who were invited by the Council of Jewish Federations to the General Assembly in Baltimore.

How Israelis misread U.S. events

JERUSALEM — How Israelis misconstrue what happens in the U.S. was shown as Michael Klinier, who represents Likud in the Knesset and heads the aliyah and absorption committee, called on the government to begin preparing contingency plans for an increased number of U.S. Jews resulting from David Duke's threat.

He said he does not expect a massive aliyah wave, but Israel should be ready because extremist politics coupled with the current U.S. recession may prompt more Jews to consider Israel as an option. He reported that Jewish Agency emissaries in the U.S. noted an increase in the number seeking information about possible aliyah.

Moscow male chorus thanks lawmakers

WASHINGTON — The Moscow male chorus that wowed those attending the General Assembly of the Council of Jewish federations came here to sing in a "thank you" concert to congressional lawmakers who helped to secure emigration freedom for Soviet Jews. With Sen. Frank Lautenberg and Representatives Mervyn Dymally, Benjamin Gilman, Sender Levin and Lawrence Smith in the audience, the 20-member male choir sang their hearts out in the Rayburn Foyer of the Rayburn House Office Building. The concert was co-sponsored by the Joint Distribution Committee and the National Conference on Soviet Jewry. The troupe plans to appear in 10 cities across the U.S.

The male choir was recruited in 1988 by the JDC through advertising on Soviet TV and in newspapers.

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'Anything But Love' headed only downward

By **RABBI ELLIOT B. GERTEL**

If ever there were a series blessed with talented writers and actors and a potential to say something meaningful, and to deal sen-



sitively with issues with which no one else would dare to deal, it was *Anything But Love*. Many times, especially at the beginning, there were glimmers of intelligence and warmth in this series that illuminated the great cumulative screen of TV history, but then the series would falter, or degenerate into silliness, or, worst of all, into a mean spirit. Perhaps this explains why the series has had such an on-off relationship with its viewers, why it had been officially pulled off the air but managed to return this fall, raising the hopes of viewers and executives alike, but ultimately faltering, even failing, and now fatally low in ratings.

When I first reviewed this program, I suggested that the budding romance of Jewish journalist Marty Gold (Richard Lewis) and schoolteacher-turned-journalist Hannah (Jamie Lee Curtis), of mysterious background, might prove a great stereotype-buster if the less-ethnically-typed Hannah turned out to be a Jew of different background. Or perhaps she might have turned out to be Jewish by one parent, and the issue of what makes one Jewish could have been explored with some wit and sensitive humor.

When I first reviewed this program, I remarked that authentic Jewish humor revolves around Jewish concepts and values, Jewish vocabulary and terminology, and not around gratuitous Jewish mother and Jewish guilt jokes. Indeed, Jewish mother jokes are now particularly passe now that Philip Roth has confessed in his book, *Patrimony*, that his real problem was his relationship to his father. And so it seems that even Philip Roth turned on the Jewish-mother-in-general in order to deflect his own at-

tention from his frustrations with his father.

Anything But Love began to lose its charm and its gentleness and to develop a mean streak as soon as the writers decided to make Jewish mother jokes — and nasty ones at that — a leitmotif through almost every episode. From that moment on, it was simply destined that Hannah would develop into another breezy shiksa (the term, "shiksa" was used several times), that jokes about Jewish mothers would get meaner and meaner, that a rabbi and a Passover seder would be mocked, that a relationship between a Jewish man

her," and is silent (signifying a truthful comment) when he says, "Never mind." But *Anything But Love* reached its all time low in an episode this season a few weeks back in which Marty's mother suffers from senility or Alzheimer's, and he must put her in a nursing home. The only sensitivity that this episode achieves is because of the sadness of the situation. The many laughs it registers are mostly at the expense of the Jewish mother, stereotyped to the hilt.

At the beginning of the episode the humor virtually put Marty's mother in the

remain some underlying indications that the writers and actors are capable of sensitivity and decency. As in the past, the part of the Jewish mother is sympathetically written and played (this time played especially engagingly by Anna Berger), but the character is exploited and ultimately humiliated by becoming the butt of the episode's nasty humor. It must be very hard to play Marty Gold's mother, because the actresses seem to switch from one episode to another. The "humor" is always most vicious of all, by the way, when his mother is mentioned without actually being portrayed. Who says

that absence makes the heart grow fonder?

As far as this reviewer is concerned, *Anything But Love* hit bottom as soon as its writers and other staff resolved to kick the Jewish mother when she is down as an opportunity for slapstick Oedipus jokes. I expect that the show will keep going downhill from there, for such a low usually yields no other direction but down. Maybe it all started when Marty remarked to Hannah, on the subject of hang gliding, "My people don't glide. We plummet." If by "my people," Marty meant the wasted talent of the *Anything But Love* staff, he's right.

Anything But Love began to lose its charm and its gentleness and to develop a mean streak as soon as the writers decided to make Jewish mother jokes — and nasty ones at that — a leitmotif through almost every episode. From that moment on, it was simply destined that Hannah would develop into another breezy shiksa, that jokes about Jewish mothers would get meaner and meaner, that a rabbi and a Passover seder would be mocked, that a relationship between a Jewish man and a Jewish woman could be depicted as nothing more than slapstick nostalgia-lust, and that Marty's ultimate worry would be that his Gentile girlfriend would run away with a Gentile.

and a Jewish woman could be depicted as nothing more than slapstick nostalgia-lust, and that Marty's ultimate worry would be that his Gentile girlfriend would run away with a Gentile.

I had thought that the meanest possible Jewish mother joke would have been the one at the end of last season when in an episode in which Marty and the entire magazine staff must take a lie detector test to see who is leaking stories, the lie detector machine buzzes loudly when Marty says, "Tell my mother I love her," or "Tell her I like

same category as an old dog. And in one scene in which Marty's mother climbs into his bed, believing that he is his dead father, the Oedipus and therapist jokes are heaped mercilessly forth in a plot twist that is downright devious in its exploitation of illnesses of seniors. The audience finds itself laughing at the incongruities that provide all humor, but on further reflection we realize what a base and nasty humor we have been served.

What is even more disconcerting than the meanness of the jokes is that there

More religion entering public school classroom

By **CLAIRE METZGER**

ROCKFORD, IL — With last week's overwhelming vote of approval by an ad hoc citizen's committee, the Rockford School Board is now set to ratify a new policy on religion in the city's public schools, according to an editorial in the Rockford (Ill.) Register-Star.

The intent of the proposed policy is "to make the public schools more respectful of all religious views, without promoting any particular one, and to facilitate objective academic treatment of the significant role of religion in our world. Effectively implemented, the policy will bring more, rather than less, religion into the public school classroom, but only in a manner that is non-devotional — out of respect for the various religious sensibilities of the students."

"Christmas observances won't be banned," it continues, "but they will be supplemented by attention to the special observances of non-Christian faiths."

The guidelines recom-

mended by the National School Board Association include the following: Teachers should not use the study of religious holidays to proselytize or inject personal religious beliefs; religious symbols may be used in public school classrooms only as examples of cultural and religious heritage, but such symbols may be displayed only on a temporary basis as part of the academic program; December holiday programs should not make any student feel excluded; Nativity pageants or plays portraying the Hanukkah miracle are not appropriate in the public school setting; students from religious traditions who ask to be excused from classroom discussions or activities related to particular holidays should be excused. Also, absence from school on a significant religious holiday should be excused without scholastic penalty.

There are about 1100 Jews in Rockford's quarter million metropolitan population, or some 90 Jewish families.

Dubuque klan rally attracts about 200

DUBUQUE, Iowa. — Despite appeals from Gov. Terry Branstad and Mayor Jim Brady, about 200 people turned out for the Klan rally, following a summer of cross burnings over "intrusion" of blacks, of which there are only 330 in the city, into white neighborhoods. Six blacks in the crowd at the cross burning

sought to interrupt the speech of Thomas Robb, national director of the Knights of the Ku Klux Klan, and were heckled. Robb, 44, told the crowd "It is not hatred that brings us here today. It is love for our heritage. It is love for our culture and love for our children."

SURE, I MEAN IT!

Hateful 'generosity'

By JUDY CARR

Israel has built itself a monstrous idol, a modern Baal. Its name is pity and charity. When Israelis hear of immigrants in trouble they rush with their mitzvot, a soupy swamp of caring. Immigrants are drowned in good works.

Where is the good old Jewish tradition of finding employment for the afflicted, teaching a trade, setting the poor on their feet? Gone... Gone with the Jewish soul.

I read an article about Soviet Jews returning to the USSR from Israel. No, not to Moscow or Leningrad, but to the Moslem republics, where they are alien, where their lives are in danger. They said they felt more at home in the Soviet Union than in Israel.

In the USSR they could earn a respectable living. Employment was ready for them. They could trade, do business. In Israel they are selling their possessions on the pavement in order to live.

What sort of state have we built where we close the gates of work against the able-bodied people and open only the hand of charity? Why did not these immigrants receive free loans to open shops and wholesale businesses? Why could they not work and save and open little shops or kiosks? No, they were given government pittances. Their rent was paid. But where was the incentive to rise, to get on in the new country?

Previous waves of aliyah were fit only for charity. The western nebbuch sent to Israel because his family was sick of supporting him. The drunk from the casbah with 12 children, who sat and played shesh-besh. But now we have a wonderful aliyah — highly, qualified, motivated to work, with standards. Instead of opening businesses where they could work, we opened warehouses of old clothes and household appliances for charity.

American, what would you feel like if you came with your resume, your de-

gree, your background, to contribute to a new country, and they said, "Sorry, you can't work," and you were handed your rent and a pittance.

The Soviets said, "We will take any work, cleanings, in factories." Their 'charitable' employers even cheated them of their rights to a minimum wage. Had they asked for hand-outs, they would have received them.

We are told we must freeze settlements in Samaria and the other territories. A woman living in a settlement in Samaria said they tried there to do without charity. She told of a woman who collected clothes, but she did not give them away, she sold them for small, affordable sums, and employed otherwise unemployable people to mend them. She had made a profitable business and given people work from what in Tel Aviv or Jerusalem would have been a charity, considered praiseworthy.

The aim is not profit or more money but sheer self-respect, the self-respect that does not pauperize but gives work and earns. When will these mitzvah-makers realize that earning money is setting a value on the human being and the money so earned has true value.

All right, so we need urgent help sometimes. We give help to get a friend out of a mess. We help a desperate working mother or a woman whose husband has deserted her.

But we do not help anyone when we hear a sorry story and rush with our check books. Think a little before you sign the check. Couldn't you give this person some work to pay that bill? Couldn't you tell him where to go to get on his feet?

Oh, how great we are, we think, as we contribute to a fund. We are just shoving someone lower and making them hate us and causing more people to leave Israel.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

Israel-China links improving

NEW YORK — While Israeli and Chinese trade delegations have been meeting in each other's capitals and the belief is widespread that diplomatic relations

between the two countries is only a few months away, the Wiesenthal Center is preparing to open an exhibit about the Holocaust in

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A WOMAN'S VOICE

Machismo versus moderation

By MIRIAM L. ZIMMERMAN

Too much testosterone coursing through the veins of a bull elephant was blamed for that elephant crushing his keeper to death in an



Oakland zoo last summer. Fluctuating hormones mandate behavior. I should know; I'm the mother of three teenagers.

I'm old enough to remember back in the '60s when college students seriously argued whether or not women, subject to premenstrual syndrome ("PMS"), should be permitted to run for national office. That was before all the empirical evidence that linked violent behavior with testosterone. The difference between PMS and testosterone is that women get PMS once a month; men have it all the time.

As I watched the dignitaries arrive in Madrid for the upcoming Mideast peace talks, a distinct pessimism prevailed as I noticed the ratio of men to women. Hanan Ashrawi, the lone spokeswoman for the Palestinian delegation, insufficiently balanced the all-male envoys of the other countries. Where are the Israeli women? As usual, only half the population was meaningfully represented.

I have two reservations, both empirically derived; about these talks. First, men are not known for consensus building and the art of negotiation. Second, the intricacies of intercultural communication, with hidden messages embedded in every non-verbal behavior, demand trained and skillful professionals.

Instead of sensitive facilitators, we get career diplomats and posturing politicians jockeying for position at photo ops. Neither groups are trained to hear cultural messages.

How does culture speak? Every professor of international communication has a collection of cross-cultural breakdowns. Former President Nixon flashed the "A-OK" sign on his South American jaunt. For Latinos,

such a gesture is worse than "flipping the bird." No wonder the populace stoned him.

American business managers are taught an "open door" policy to foster spontaneous communications with workers who wish to problem solve. In Germany, a manager's open door is an affront to subordinates, signaling a lack of trust in their ability to work unseen by the manager.

Cultures are either "high context" or "Low context," "polychronic" or "monochronic," "allocentric" or "individualistic." Arabs, Mediterranean peoples, and the Japanese are "high context;" information preexists in the person because of the rapid flow of messages among participants. The verbal message is not the significant channel; rather, implicit or nonverbal messages are much more important. Americans and northern Europeans are "Low context;" most information is conveyed through explicit codes, usually the verbal channel. We in the United States tend to compartmentalize information flow, slowing it down. We mistakenly treat the spoken word as if it were the sole conveyor of meaning.

High context cultures tend to be polychronic with respect to time. Polychronic time systems are characterized by people involved with many things simultaneously. Interruptions don't bother them; if they are late for an appointment it isn't a sin.

What a contrast to low-context monochronic cultures, such as ours, where time is experienced linearly. One thing at a time is the norm: interruptions are anathema. Time is money, and being late is a message you don't want to communicate about yourself.

High context and low context cultures are like oil and water, according to Edward T. Hall, an expert in intercultural communication. They don't mix.

Israel opening up to commercialism

LOS ANGELES — In his appearances here Prime Minister sought to assure his listeners that they had exaggerated ideas about the difficulties of doing business in Israel. He said that Israel is "firmly committed to streamlining the bureau-

cracy" and aims "to reduce inflation and abolish all remaining exchange controls." He said that Israel is at the cutting edge of world technology and its highly-skilled labor force is

Continued on page 16

Henry Kissinger spoke recently to an appreciative San Mateo audience. After his speech, he was asked how successful he thought the upcoming peace talks would be. Kissinger described the volatile Middle Eastern personality and explained that when he was shuttling from one to the other, his goal had been to keep everyone apart. Baker, however, was doing just the opposite. "Baker is putting them all in the same room," Kissinger said, wide-eyed, in German-accented English. "We'll see," he shrugged. The audience laughed.

We didn't laugh then, and we're not laughing now. International peace talks are too important to shrug off. Women have demonstrated superior non-verbal skills in every empirical study that compared the genders. Women decipher facial expressions more accurately, are better at audio and color discrimination, interpret feeling messages more precisely and score higher than men on every nonverbal sensitivity scale yet devised. Yet women are virtually invisible at the Madrid peace talks.

It will be a miracle if these men succeed. The violence that preceded the talks and that punctuated the speeches reflected too much testosterone.

Our tradition decrees that only post-menopausal women are appropriate for sewing shrouds for the dead. Too bad we aren't as considerate for the living. Obviously, the ancients knew something about hormonal levels.

We should apply ancestral wisdom by permitting only post-menopausal women to negotiate at international peace talks. Until that happens, I'll be praying for a miracle and thinking G-d for blessing me with PMS instead of testosterone.

Miriam L. Zimmerman may be reached at 3927 Kingridge Dr., San Mateo, CA 94403

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Brag sheets

By YAACOV LURIA

No sooner am I well over my Thanksgiving dinner than my mail box starts to overflow with the happy tidings that another holi-



day season is barreling down on me. Together with greeting cards I find Xeroxed briefs reporting on what has transpired in my correspondents' lives since the last holiday season.

I call these annual summations "brag sheets." The course of my life is up and down, and I am grateful if the ups out number the downs. But the cups of the brag sheet senders always runneth over with champagne. Every son is a doctor, every daughter has married one. Their skies are eternally blue, their blood pressure is an unchanging 120/70.

The *naches* of my friends is my *naches* too. Yet I sometimes wonder if brag sheets aren't like bikinis; what they reveal is interesting but hardly the whole story. The accent is so much on the positive that nothing is allowed to mar the shining record. A kind of unwritten kashrut code underlies the brag sheet. Admitting a contretemps or two into the list would be to seethe a kid in its mother's milk.

A brag sheet is written in code. Let me present a few sample texts with their actual meaning in parentheses:

Harvey is taking time out from his studies to explore his identity. (Harvey was kicked out of college, where he was taking up nothing but a seat, and is bumming around the country.)

Sarabelle is examining religious alternatives. (Sarabelle, a *zuch und vey*, is a Moonie.)

Jonathan is making a study in depth of the penal system. (Jonathan is in jail for breaking and entering.)

Harriet, always the beautiful one, is capitalizing on her good looks in her present business in the Midwest. (Harriet, *nebech*, is a call girl in Chicago.)

Marvin has been called to Washington to government business. (The IRS has dis-

covered that Marvin keeps a double set of books, both of them crooked. Marvin is in deep trouble.)

Alice was married in June to a sanitary engineer. (Alice's husband makes an honest living as a garbage collector.)

Henrietta's fiancé follows the medical profession. (Henrietta will marry a promising young undertaker.)

In October Uncle Abe and Aunt Anna celebrated their 15th wedding anniversary and henceforth will have an open marriage. (Abe and Anna split.)

Our grandson, Howard, is having such fun with the intricacies of Hebrew phonics. (At age twelve plus Howard is still struggling to learn the *aleph bais*.)

The art of euphemism, or putting a good face on whatever is unpleasant, is surely one of the constants of human nature. Take the case of a member of the upper crust in the posh enclave of Riverdale, N.Y., who researched the roots of his family tree in a genealogical library. He anticipated that they would lead back to the *Baal Shem Tov* at least, perhaps to King David.

The Riverdale macher discovered many interesting ancestors, among them the beadle of Rebbe Lev Yitzhak of Berditchev and a wine taster for the Rothschilds.

Unfortunately, he also found that a great grand uncle, having poisoned his wife out of jealousy, had gone to the electric chair at Sing Sing.

Our Riverdalian friend respected the truth, yet could not bear to disfigure his family tree. After bouncing about on the sharp horn of his dilemma for a while, he found a solution. The offensive entry underwent a sea-change to "great grand uncle occupied the chair of applied electricity at an upstate institution where he died in harness."

A brag sheet once received had this item: "Having made great strides in the food industry, our son-in-law Seymour is 'rolling in dough.' Since I knew Seymour as the antithesis of your world-beater, I probed. It turned out that Seymour was a baker in a bagel factory."

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The threads of creation

By ELY E. PILCHIK

"In the beginning God created the heaven and the earth" we learned and taught our children. Now we/they have the chutzpa



(to borrow a word from Professor Dershowitz) to dare ask: "Out of what?" It is, as they say, a puzzlement, and we knock on the doors of the scientists pleading for an answer.

Along comes the distinguished periodical *Scientific American*, which goes all the way back to 1845, and in its November 1991 issue comes up with a veritable brain-shaking, seemingly convincing reply. The Almighty, you should not ask exactly when, created the heaven and the earth, the entire universe as we know it, out of strings. Now these are not ordinary strings with which the butcher ties up our cuts of beef. Nor are they heart-strings inextricably tied into love. These are superstrings.

Let the physicist Edward Witten, of the Institute for Advanced Study in Princeton, N.J. explain. He maintains that "all physical phenomena from quarks to quasars arise from infinitesimal strings wriggling in no fewer than ten dimensions." That word "quarks" was coined by James Joyce in his classic "Finnegans Wake." It means an elementary particle regarded by the scientists as a basic of all matter in the universe.

The "quasar" is a mighty source of radio energy up in the heavens, a mere four-10 ten billion light-years away.

Dr. Witten has written a number of papers on these cosmic strings, which he theorizes to be at the base of our galaxies and he recommends that astronomers study them as possible superconductors.

In 1987 Cambridge University Press published two volumes on mathematical physics titled, "Superstring Theory." The three authors were Witten, Michael B. Green of the University of London and John H.

Schwartz of the California Institute of Technology. The first volume giving a detailed introduction to string theory requires some knowledge of particle physics and quantum field theory. The second volume requiring substantial mathematical background in differential and algebraic geometry can lead us to an application to phenomenology.

Note the authors in their conclusion; "Very likely, the future development of string theory will depend in large part on success or lack of success in understanding the cosmological constant." In plain words our brilliant string-philosopher admits: "The truth is that while much is known about string

theory, the roots of this subject lie hidden. We do not know what principles unify the many surprises that make the string theory possible... The answers to such questions may lie in directions not yet contemplated."

So the question "Out of what?" did God create the heaven and the earth takes us back to the old commentators on First Genesis: Rashi, Ibn Ezra, Nachmanides, and Seforno. If only our Creator permitted them to sit down with Witten, Green and Schwartz we might untie the first knot of the superstring binding heaven and earth.

Dr. Ely Pilchik may be reached at 5 Cherrywood Circle, West Orange, NJ 07052

THE MANDELBAUM GATE

It can't happen here

By BERNARD MANDELBAUM

On the one hand, the ADL keeps an adding machine going with the head count of anti-Semitic incidents; on the other hand,



there are those who bury their heads in the sand and see nothing. Neither approach captures the uniqueness of this great land in which we live.

As detailed in The Pulitzer Prize-winning "Guns of August" by Barbara Tuchman, Nazi bestiality was rooted in the soil of Europe, which was nurtured by the vicious ideas of Treitzke, Schleiermacher, Nietzsche (misunderstood) and then purveyors of hatred and bigotry. "In A Distant Mirror," The same brilliant historian traces the roots of

the Dreyfus affair to the virulent Christian anti-Semitism of France of the Middle Ages.

While this was going on in the Old World, the New World of America was nurtured by the ideas of Washington, Jefferson, Lincoln and other champions of human equality, freedom and liberty.

The cultural and ideological soil of a nation determines which ideas take root in it. And ideas are the powerful, invisible forces which shape society.

In this country we had hate mongers like Coughlin, Huey Long, McCarthy, David Duke and others. However, they could not take root in American soil and were easily uprooted like nasty, destructive weeds.

Alertness, anti-defamation programs are always in place. However, they should not deflect our focus on and gratitude for the uniqueness of this land: America is different and it can't happen here.

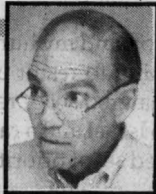


WHAT I HAVE TO SAY

Chasing reality, not image

By JIM SHIPLEY

They say that the "spin doctors" who control the American President's image told him early on to be Jimmy Stewart because



Ronald Reagan was John Wayne. It is not working. To begin with, Reagan was not John Wayne. He was Ronald Reagan, the guy who sold borax twice in his life: once on TV and once in the White House.

This thing about image is extremely important in America. We are tuned to perception and have very little time for issues and depth. We want to know what a man looks like more than what he stands for.

David Duke is pretty. He is as blatant as one can be and still look mainstream. And, most of the white people in Louisiana voted for him. David Duke would not look stupid wearing a helmet and driving a tank the way Michael Dukakis did.

The American President has perfected this "Jaw shucks" rhetoric, but it is falling on deaf ears as the child of Greenwich, Connecticut moseys off the putting green to tell us he is "praying for the homeless and the unemployed." It is the only reason that Bob Kerry or Bill Clinton look like a breath of fresh air.

I wrote last week of the politics of frustration. A people frustrated are soon a people angry. And in frustration and anger they look for scapegoats—anyone but themselves.

When they find no strength in their leaders they look elsewhere. Pat Robertson tried to tune in to it but when he said that he and G-d had turned off a hurricane, even the American public couldn't buy it. But that Christian frustration on the far right is looking for a symbol again.

The only reason Jews are not in the forefront of the present backlash is that when the great civil rights battle turned from demonstration to legislation, the Jews left the battlefield. All the Jews ever wanted

was to be treated like everyone else. We did not want to be treated as a special minority. No affirmative action for us.

But as the politics of 1982 become clearer, lines are being drawn. Jews are in a tough position, politically. With the Russian Bear in permanent hibernation, former allies on the right no longer see Israel as a strategic asset. The mere fact of a David Duke or a Pat Buchanan is enough to give us pause. The politics of race are never beneficial to Jews.

The Republicans have decided that since Jews do not vote for them, they will do nothing to court the Jewish vote. Better Arab oil than justice since there are no votes to barter.

On the Democratic side, it is hard to find what the party stands for. They have long since abandoned the basic ideals of Truman, Roosevelt, Kennedy and Johnson. They are not tough, they follow rather than lead the social agenda.

From Malcolm X to Spike Lee, there has been a generation and a half of black awareness. It has grown to a point where it has no point. Blacks have decided that the ills that beset them cannot be their fault. They have singled out the Jews.

The regressive right has a truly Christian agenda for

the rest of this decade and certainly on to the next century. They have candidates who will not be as blatant as Robertson and therefore more dangerous.

Jews have slowly reclaimed their names. Hardly anybody goes from Levy to Lewis any more. Through Israel we have regained our pride. In this time of uncertainty, we better get a good grip on who we are.

When my kids were growing up, we had no problem with Santa Claus at school or even Christmas carols or the Easter bunny. When our gang left those hallowed halls ever day, they headed for the Cleveland Hebrew schools. Jabotinsky, Maimonides and Hillel mean a lot more to them today than do Santa and Rudolph. And they never felt threatened by all the seasonal hoopla. This season we and our kids could all use a dose of this Jewish reinforcement.

In a world of images it is better still to have a real substance. Your image could turn out to be a shadow when someone turns the light on. And one thing we are going to need this year is a lot more light.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

High-rise ghetto dwellers praise kibbutz experience

CHICAGO — "There was a lot of love over there." Commented one of the two dozen black Chicago Housing Authority residents recently returned from three weeks living in Kibbutz Gal'on in Israel. "Over here, it's all about money. But over there, they don't have anything, so they stick together," said Kevin Miller, 32, who spent his time working in the apricot fields and beating beans out of trees. The experience, he said, taught lessons about cooperation, love, trust, and respect.

The sojourn was intended to provide CHA residents a chance to explore the com-

munal philosophy of kibbutz, and how some of the concepts of cooperative, collective living can apply to 1990's urban America.

Brian Sneed, another resident, says he learned about mutual care, and plans to implement a senior care and a teen help program.

"All brought back a better sense of what cooperation and responsibility mean," said Kristin Anderson, CHA project coordinator, who accompanied the group to Israel. "Just being there gave them all a sense of renewal... it was a devout place. Everyone came back energized individually, and as a community."

FLEISHMAN'S FLIGHT

Convention a delight

By ALFRED FLEISHMAN

The sight of 3,000 Jews from North America meeting in Baltimore under the auspices of the Council of Jewish Federations was enough



to indicate the importance of these times for the Jewish people.

The sessions seemed to have had something of Jewish interest for everybody. A valiant effort! But maybe too much.

I have never been one to second guess those who work so hard day after day for a year or more to plan every little detail and include every possible item of interest to the Jewish community.

That's why it's not easy to be critical.

Most of us know at first hand just what sweat and labor and hours (yes, and tears) that went into the CJF planning.

The Jewish community of Baltimore proved to be just about the greatest hosts possible.

And if everybody couldn't be at the same hotel, and all of the programs and meetings couldn't be held in the same convenient places at the time, or if the shuttle busses didn't run on time, well that was not because the planners didn't try.

They were tremendous. I sometimes feel that all too many of us, when we find some personal inconveniences or likes and dislikes, simply don't realize what gigantic efforts are behind the smooth workings of what appeared to be almost hundreds of meetings packed into those few days.

The reception the Baltimore hosts gave for us "out of towners" was great, the hundreds of helpful people to welcome and direct us was a sight (I heard there were more than 1200 volunteers). Even the ice cream cones were just right!

The place I felt especially welcome was at the Shabbos luncheon given through the generosity of the Harry and Jeanette Weinberg family and Foundation of Baltimore.

I had the pleasure of being

able to thank them personally for enabling the hundreds and hundreds of Jewish visitors, away from home, having Shabbos lunch together, and served with real class. Some of us regarded it as a highlight of the weekend.

I'm sure our good friend Marty Kraar will know that we mean to congratulate everyone who was involved with this gigantic undertaking. We'll exercise our chutzpah by expressing thoughts and hopes, and make some suggestions in a later column.

For now I just want to say that in future meetings I sincerely believe that the truly great story of the JDC needs, and should have, a separate plenary session with no other meetings scheduled to compete.

The reports of Sylvia Hassenfeld and the staff of the JDC took us all around the Jewish world in some depth. There's much more to what's going on than just in Russia and even Israel.

More people should have been there to hear it. The same should be said for the sessions that Shoshana Cardin chaired as well as the UIA, the Jewish Agency and others.

I know it isn't easy and I'm aware of the problems. But these are the agencies who expend the major part of our funds and reach the people in the sometimes forgotten corners of the world. Everyone back home expects us to return with more information than we can gather when we have to attend so many meetings at the same time.

But for now my ears are ringing (as I listen and rehear the Moscow Synagogue Choir). We heard the simply unbelievable voices of that group from Russia. I feel truly sorry for all of those who missed them because of the need to attend conflicting meetings. I repeat, it's a shame everyone could not have heard them each time.

Many of those who heard them at the last session on Saturday night know what I mean!

I brought their tapes home and I am reliving every moment of the entire Russian rescue of the hundreds of thousands of Jews, depicted through the presence and voices of this Russian Jewish Choir that

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An interview with Gerald Bubis

Pessimistic outlook

We're failing to meet our financial obligations

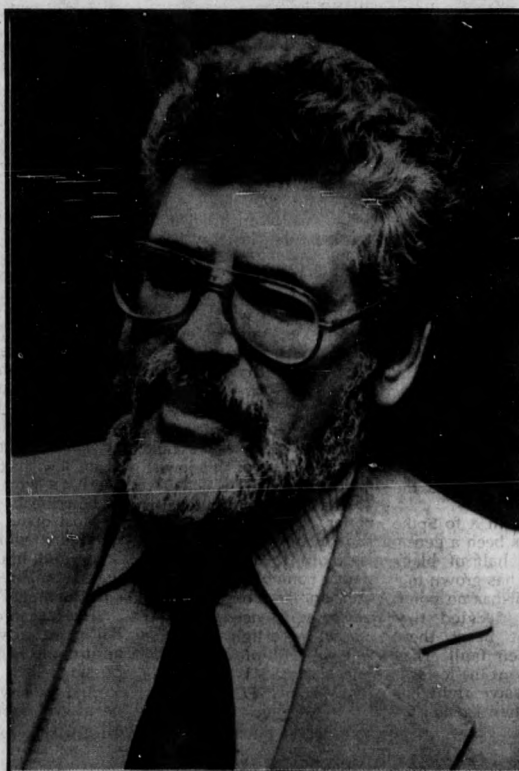
GMC: What is your background in Jewish community involvement?

BUBIS: Over 40 years of involvement since graduate school. Before that, as a kid and then a young adult. Everything from Hillel to camps to senders to federations to work and then for 21 years, the head of the School of Jewish communal workers, the professional side. Layside, many kinds of activities. Now I am national co-chair of Peace Now, vice president of the Jerusalem Center. As we talk, I will take over a national committee of the WZO which I hope will soon be involved with the Jewish Federations; and this grows out of my having been the chair in LA for the last six years of a very unique aliyah program.

GMC: I just heard you tell a meeting of the aliyah session at the Council of Jewish Federations in Baltimore, General

Assembly, that the Jewish community is changing so rapidly that even in the last two or three years there has been so much change that you couldn't recognize the community and what it is developing into.

BUBIS: It's my premise that as the Federation faces two major challenges, the hemorrhaging of Jewish life in America, the assimilation and intermarriage rate and this enormous challenge of successful settling of Soviet Olim in Israel, that they are not up to the task of doing both as well as they would hope because of two reasons — the finiteness of resources being made available to federations and the lack of will that results in what I think is about to happen, namely a kind of Jewish triage; that is to say, specifically, federations are going to make some choices in ways they never had to before, about who they are going



to take care of, and my hunch is that is going to result in a radically changed set of relationships to Israel and a radically changed set of priorities in America, moving more and more toward the educational aspects and less and less from the social welfare aspects. In regard to this aliyah business, it means that the whole matter of how we deal and treat with aliyah has to be with an entirely different set of premises than in the past.

GMC: Your views on the subject are still radical.

BUBIS: I'll give you examples of what concerns me as I see it. First of all, we have to set aside Operation Exodus for the moment, because operation Exodus is a blip on the Jewish radar screen. That is to say, it has hit the emotions and the pocketbooks of

Jews in America that have resulted on the face of it in seemingly heroic giving. In reality, the giving level, in the context of what Jews have available, is such that it isn't heroic giving. It's heroic giving of a few, but it's not been the kind of outpouring that people think of it or state it to be on the face of it. When you start to look at the numbers and analyze them, you see the following two trends: 1. Fewer and fewer people giving to the regular campaigns in America; and 2. Factoring in inflation, the American Jewish Federation drives are really in a downward spiral. At a time that Jewish wealth exponentially grew. Temporarily, we have this real estate crisis and savings and loan crisis which has knocked a lot of Jewish players out of the box. The problem is that only about 12,000 gifts account for over 50 percent of the money. When you look at the

enormity of the needs in Israel, there is no way American Jewry could respond to them without doing extreme injustice to an enormous set of new needs here in America. And that is what scares me. I'm trying to say that the pool of money in theory that is available is there, but the willingness to share that money, commensurate with the response to the needs, is not.

GMC: You dwell on the financial aspects. What about religious changes?

BUBIS: What I think we are dealing with is the following. The center of Jewish life in America has never been healthier. The perimeter and periphery of Jewish life has never been more hemorrhaging. Now the radical change is that people have finally understood and recognized the process that has been going on for the last 25 years. For the first time now, because of the national population study, they have the stark reality of what those demographic changes have meant. I'm trying to say this. The Jews in America are going to be afraid in ways they have never been before. There must be a renewed effort and emphasis on some ways of trying to stem that hemorrhaging. I'm saying that is going to take a lot of money. It's going to take a lot of energy. It's going to take a tremendous change of the priorities. And it's going to mean the sloughing off, ultimately, I think, of social services. It will mean an effort to get the government to underwrite the social services more and more. And the government is stepping away from its responsibilities and taking away the money for social services at the same time the Jews are seeking that money. And that is a crisis. When the Israelis are rightfully saying to the American Jews, "this is a partnership need and you have to respond in heroic terms and the response of the community has been loans much more than it has been giving of money, you have another crisis. I'm satisfied you have a new set of crises now for which we don't have adequate answers. The changes are coming onto the table and we are trying to solve them and not knowing how we are going to solve them.

GMC: Your premise of the radical change is from the financial standpoint, yet you still seem to insist that the Jewish community will rise to the occasion and the challenge.

BUBIS: I don't know what we are going to rise to. We now are pretty clear that if we can get kids into very solid and sound and intensive Jewish experiences, including formal and informal Jewish experiences, camping and trips to Israel, day school, positive energizing and truly innovative and spiritually fulfilling educational opportunities, that is one of the major tools for stemming the tide of assimilation. The other thing we know is that most Jews in America, a substantial percentage of Jews in America can't afford those things. Until and unless those things are subvented in the way that public schools are subvented you just have a significant number of people who are

priced out of what I call the "Jewing Market." That is a crisis. I don't know if we can respond, because the Federation is ultimately going to face an issue. Is it going to take care of the huge number of Jewish aging, the huge number of Jewish young who need these intensive Jewish experiences and this huge number of new olim who need heroic amounts of money? I don't know what will happen. That is why I use the word Jewish triage. Choices will have to be made, harsh, tough, hard choices. In the past we never had to make such choices in such dramatic and starkly delineated ways before.

GMC: The issue is, therefore, being put on the rabbinical and the lay leadership, both.

BUBIS: And their priorities.

GMC: Can we rise to the occasion?

BUBIS: I hope we can rise. We've risen in the past, but I'm trying to indicate that it is not going to be simple. Make it personal. Make it human. I'm a young couple. I'm 50 years old. I've got parents who are living into their 80s and I suddenly have to help them. I've got my kids who I have to get into day school. Where am I going to have money left over to help the Jewish community? What I am saying to you is the conventional answers won't work anymore. I don't have an answer as to what is going to happen.

GMC: Do you think someone was a fault for what has brought us to this situation?

BUBIS: No. I think we are overwhelmed by events. I'm not ready to use the word "fault." Let's say 30 percent of the people on the Forbes list are Jews. If somehow we have failed to sell those 30 percent on the need for them to give the kind of heroic money to Jewish life that some of them are doing, that we have no way of dealing with this adequately because the "amcha" is already spending enormous amounts on Jewish life.

GMC: Let's forget about money. What about the leadership of the American Jewish community?

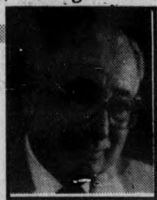
BUBIS: One of my concerns that I have written about and I've spoken about is that historically Jewish life had a combination of leadership. There was the parnas and there was the scholar. They both interacted and most frequently the parnas was also a knowledgeable Jew. Now our economic elites have taken over and I feel very strongly that there is a disproportionate representation in the governing structures of Jewish life in America. To that end, I feel that we have failed in having the leadership be representative of what Jewish life at its best should be. The artists, the writers, the scientists, the university professors, all those people who make their mark on American life are not making their mark on American Jewish life. That is a failure. Having said it is a failure, I don't have an easy answer, because I know if the people with the money walk away from the table, you won't have anything happen either. The objective of leadership is to understand how it

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The revived congregation

By RABBI SAMUEL SILVER

In Manhattan, Anshe Chesed synagogue was for many years a thriving Conservative institution. Gradually, the neighborhood and



the edifice underwent changes, and it looked like curtains. But the congregation and the building were "rejuvenated" when Rabbi Wolfe Kelman undertook to reactivate the shul.

Now it is again flourishing and it has two spiritual leaders, Rabbi Michael Strassfield and Rabbi Rachel Cowan. The Forward's Miriam Shmulevitch-Hoffman went into the synagogue one day and found it a scene of many havurot, that is, study groups. Impressed, she asked Rabbi Cowan for an interview and learned that she is the widow of Paul Cowan, author of "An Orphan of History." Reared in an assimilated home, Paul discovered Judaism, married non-Jewish Rachel, and the two of them became so thoroughly Judaized that she went to the Hebrew Union College — Jewish Institute of Religion, where she was ordained. She told the Forward reporter that more and more residents of the area, whose Jewishness was previously minuscule, have become fervent parishioners of the revived synagogue.

The convert

Seven years ago Deborah Mitrani was a pious Christian. Today she not only wears a sheitel but was a spokesperson for Sephardic Jews at a conference recently in Los Angeles.

How come? She was from a small town in Arizona from where she went to Colorado and later to New York City, working at computers. In New York she had a friend who told her all about Judaism. What she heard intrigued her. Later she went to a furniture store for a purchase. The proprietor, after chatting with her, said she really needed a husband, not furniture. Pronto, the proprietor intro-

duced her to her son, and it was love at first sight. She underwent conversion, became quite frum and even went to Israel to support her new people during the Scud scares. Upon her return, she persuaded her husband to make aliya, and now they are headed for Israel. (R. Roshem, in the Forward).

Volozhin yeshiva

The Volozhin yeshiva in Poland (later Russia) was at one time the greatest in the world. Founded by Rabbi Hayyim Volozhiner, it differed from others in that the rabbi first endowed it with his own money and later through contributions from people all over the world so that the students didn't have to live on charity. It was also marked by the founder's emphasis on combining the study of the Bible with the Talmudical commentaries. He was once told that studying scripture without Talmud is like eating fish without pepper, but he added that it was more like eating pepper without fish.

Another Volozhin practice: 24 hours of study, as the students slept in shifts. One of the founder's successors was Rabbi Naphtali Zevi Judah Berlin (the N'Tziv), whose 175th yahrzeit is commemorated by the Forward's Rabbi Ben Zion Shurin. Associated with the yeshiva were some of the foremost non-Chasidic scholars, including Rabbi Joseph Baer Soloveitchik. A famous student was Chaim Nachman Bialik, who sang of the students there in his celebrated poem, Ha-Matmid (The Diligent One).

Maxwell's funeral

There's rarely been a funeral like that of Robert Maxwell, writes Naftali Kraus, the *Algemeiner Journal's* man in Israel. Covered with tallit, the body lay in state in Israel's largest convention hall and thousands were on hand for the event, including all of Israel's leaders: Shamir, Peres, Sharon, Arens and many rabbis. Eulogies were delivered by Pres. Herzog and Lord Immanuel Jakobovitz. The latter regretted that there was no one in the immediate family to say Kaddish.

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Sidra Mi-ketz The ideal mother-in-law

By RABBI REUVEN P. BULKA

One of the fringe benefits bestowed upon Joseph after he had successfully interpreted Pharaoh's dreams and devised an appropriate



strategy to counter the dream predictions was being married to Asenat, the daughter of Poti-Fera (Bereshit 41:45). The shadchan was none other than Pharaoh himself. Tradition identifies Poti-Fera as the Potifar mentioned previously (Bereshit 39:1).

Potifar had originally bought Yosef as a slave, and it was in his house that Joseph rose in prominence, being entrusted with the entire operation of Potifar's home. It was also in this home that Joseph was seduced by Potifar's wife. His rejection of her advances led to her falsely accusing Joseph in order to cover up her own behavior, after which Joseph was thrust into prison. It was from this prison that he was recalled by Pharaoh to interpret the dreams after the recommendation of the chief butler, who had been, in prison, a beneficiary of Joseph's dream-interpretation prowess.

Tradition indicates that Potifar recognized that Joseph was being framed, but acted as he did simply because he had no other choice; it was his own wife who was pressing the charges, and he was forced to give credence to her claims even though he knew they were false. Joseph may have maintained a decent relationship with his father-in-law, even though his father-in-law had once thrust him into prison. However, the mother-in-law is another story. How could Joseph agree to marry a girl whose mother-in-law had attempted to seduce him and had in fact framed him, causing him to be thrown into prison? Would Joseph not say to Pharaoh, "Listen, I appreciate your offering me Asenat, but I had a little bit of trouble with her mother and wonder whether you have a better sugges-

tion."

To understand how Joseph could even begin to contemplate such a marriage arrangement, one must refer to an interesting Midrash (Bereshit Rabbah 85:2) which indicates that the wife of Potifar, Joseph's future mother-in-law saw in the stars that she was destined to have a child through Joseph, but did not know whether this referred to her or to some emanation. In other words, her action in seducing Joseph was in order to fulfill what she had seen in the stars. This Midrash is referred to by Rashi (Bereshit 39:1), who also suggests the midrashic view that her actions were purely intended.

This midrashic approach opens up an interesting avenue of thought. One can see in Joseph's marrying Asenat the culmination of a developmental pattern which began when he shared his dreams with his brothers, thus isolating himself even further and intensifying their hatred and jealousy for him. Joseph dreams of domination over his brothers happened when he was quite young, 17 years old. He rushed to share these dreams with them, to thrust upon them the yoke of domination which the dreams indicated, and almost to push destiny before its time. The brothers took action which they thought would eliminate the destiny indicated in the dream, but the very attempt to counter the prophetic vision of the dream was the method by which the destiny of Joseph actually unfolded. Joseph, having been sold as a slave, had much time to contemplate his previous behavior and quite possibly came to question the wisdom of sharing the dreams with his brothers.

Trying to ram destiny down the throat of others was the very procedure which the wife of Potifar engaged in. She too saw a vision, one which linked her with Joseph, and instead of letting this unfold in its

natural evolution, she decided to be the architect of destiny rather than a participant in a naturally unfolding destiny.

If, as the Midrash suggests, she saw this as the fulfillment of a vision and was motivated by pure intentions, it undoubtedly would have come through in her seduction of Joseph. When Joseph languished in prison following his being placed there by Potifar, he undoubtedly must have made a connection between his own behavior with his brothers and the behavior of Potifar's wife with him. The parallel must have been striking, i.e., experiencing a vision and imposing the vision rather than letting that vision unfold normally. At one and the same time, Joseph must have seen this as a lesson to him about the danger of taking destiny into one's own hands and must have come to grips with the behavior of Potifar's wife and seen in it an important message for himself. Quite possibly all the bitter feeling he had for his fate was neutralized by this thought, so that he came to see his future mother-in-law's behavior as understandable, since he himself had done the same thing, and no personal grievances were allowed to develop.

Thus, when Pharaoh suggests Asenat to Yosef as a life's mate, Joseph immediately sees the fulfillment of the vision of his former accuser, soon to be his mother-in-law. Coming as it does immediately on the heels of his being elevated to a position of prominence in Egypt, which was the major step toward fulfillment of his own vision, Joseph saw in this a coming together of various visions in the past which were forced into reality prematurely, and unsuccessfully, but which had now conglomerated to come together simultaneously. Thus Joseph's mother-in-law was the symbol of a future that was destined to be and was just now becoming a reality.

Why Red Cross meet postponed

NEW YORK — There will be no conference of the Red Cross and the Red Crescent as planned, the first since 1988, because the PLO, which the U.S. opposes as a

participant, refused not to participate. The Red Cross, which accepts the Arab Red Crescent, does not accept Israel's Red Mogen David Adom.

ISRAEL: AS I SEE IT

Tennis in Israel's bar mitzvah

By SAMSON KRUPNICK

"Only in Israel could you possibly see an international tennis tournament officially marking a 'bar mitzvah year,'" remarked a colleague



as we watched the Riklis Israel Tennis Center Classic at the Ramat Hasharon Tennis Center. Tournament Director Dr. Ian Froman, dedicated devotee of the development of 11 tennis centers in Israel from Kiryat Shmona in the north to Beersheva in the south, hailed the bar mitzvah year of the international tournament in Israel. He reviewed the 13-year history of Israel's admittance into the prestigious "world of professional tennis" and the many benefits to Israel, far exceeding the limited sports achievements.

The official brochure reported greetings from the mayors of the eleven communities, emphasizing "...the positive educational-social impact on the entire community and particularly on the younger generation." The original tournament in 1978 had a \$50,000 prize package, but the rapid increase in the prize purses of the ATP tournaments, forced an increase in the Riklis Tournament in Israel to the present \$150,000. Many of the top-ranked players participated over the years including Okker, Natashi, Connors, Solomon, Gilbert, Krickstein and the sparkling group in the current matches — Andrei Cherkasov in world rating (17), Martin Jaite (42), Mansdorf (47), Bloom (61) and Van Rensburg (19 in 1988).

The ATP tournaments are conducted in the very same and precise order throughout the world. The matches are exciting, tense and usually bring out the finest in tennis on the part of the players, and always a show of appreciation by the audience for a "good shot," regardless of which player makes it.

Naturally the local boys

are favored and encouraged by loud applause, but good sportsmanship prevails — at least here in Israel. Preceding the official tournament is a qualifying tournament, permitting its four finalists to compete in the main tournament.

Of the 32 starters, six were Israelis. Five were eliminated in the first round. It's also a matter of "mazel" in the draw. Shahr Perkiss, our top doubles ace, was beaten in a close match by top seed Andrei Cherkasov. Ofer Sela suffered the same fate in battling valiantly against the American Jewish star, Chuck Adams. We watched the

power of Van Rensburg two sets to one.

The major upset of the tournament came in the final match between Mexican qualifier Leonardo Lavalle and Christo Van Rensburg. Lavalle had to win three qualifying matches to join the 32 in the Riklis Tournament. Thereafter he won five matches, defeating seed number one, Andrei Cherkasov and seed number two and Czechoslovakian star David Rikl before overcoming Van Rensburg two sets to one, and taking the top prize of \$18,000. Runner up Van Rensburg also had a profitable two weeks in both tournaments to net a

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match and found it one of the most exciting that we have ever witnessed.

Ohad Weinberg bowed to Swedish star, Peter Nyborg. Raviv Weidenfeld was beaten by American, hard hitting, Bryan Shelton. Our number one player Amos Mansdorf, fresh from a runner-up position in the major Toulouse Tournament, lost to driving South African power house Van Rensburg, winner of both singles and doubles titles in the \$50,000 Eisenberg Jerusalem ATP Challenger held in the week prior to the major Riklis Classic. Van Rensburg, a popular player here for the past several years, defeated two seeded players, reaching the semi-finals, where he took on the remaining Israeli number two player, Gilad Bloom. Gilad fought valiantly, but went down to

total of \$21,400 in prize money. Argentinian Jewish star, Martin Jaite, was kind enough to contribute \$3,000 to the Israel Tennis Centers.

To celebrate the Bar Mitzvah anniversary of the center, over 500 Israel Tennis Center Founders from the United States, Canada and Britain came on a 10-day tour to enjoy the two tournaments in Jerusalem and in Ramat Hasharon, and to visit the 11 tennis centers in Israel. All were delighted by their experience here and were generous in their pledges to continued support of the Israel Tennis Centers. They complimented the management, particularly Dr. Ian Froman, Director and his assistant, Danny Berkowitz, as well as the entire staff of ATP Tour Referee Danny Gelley and ATP Tour Supervisor Ed-

POSTMARK ISRAEL

Syrian appression typical

"The Jews of Syria will not be permitted to leave, even if the U.S. gives them a 'green card,' until peace has been achieved." This was one of the more enlightening statements from the official spokesman of the Syrian delegation which came out of the recent Madrid Conference. And to judge by Syria's hostility and general obstructionism, peace with that country is a long way off.

The plight of the wretched remnants of the Syrian Jewish community should be seen within the context of the larger situation. When Israel came into existence in 1948 there were close to a million Jews living in Arab countries, suffering under various degrees of degradation. To them establishment of a Jewish State was akin to the coming of the Messiah, and in a few short years some 600,000 of them went to Israel, compelled to leave behind property and possessions, both personal and communal.

The burden of absorbing this great wave of immigration of Jews seeking full civil, religious and cultural freedom was undertaken by Israel, with the generous support of the Jews of the world.

In contrast, it should be noted, the Arabs who fled from Israel when the state came into being (not expelled, but leaving of their own free will, out of fear) were given no help by their brethren in the Arab world. They were abandoned, and became wards of the U.N., remaining so to this day. All the 20 and more Arab states contributed less than 5 percent of the cost of maintaining the Arab refugees, despite their oil revenues running into the hundreds of billions of dollars.

The flight out of Israel, it should be added, turned out to be a tragic mistake, for those who remained became citizens of the state, and today enjoy a degree of prosperity and security far higher than in many Arab lands.

The World Organization of Jews from Arab Lands, organized in 1975, seeks to represent the interests of those Jews who left the Moslem countries. It calls for protection of the rights of those few Jews still remaining in those lands; when the time comes it will seek compensation for property left behind; it wants the world to recognize that what took place was, in effect, a population exchange, in which our side took care of the victims.

In all fairness, it should be noted that there are some Arab states, like Morocco, that do treat their remaining Jews decently, but this is an exception rather than the rule.

When the time comes for final settlements, there is still Israel's claim against Iraq for compensation for all the damage done by Scud missiles in a war to which we were not even a party. — C.A.

uardo Menga, on the success of both the tournaments and the fruitful operation of the tennis centers throughout Israel. They encouraged the current practice of scheduling the Challenger ATP Tournament to coordinate with the Riklis Classic as a means of encouraging young tennis players from Israel

and worldwide to participate in one or the other, or both tournaments, in the best interest of international tennis and the greater spread of international sportsmanship and goodwill among nations.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 9228, Israel.

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SOCIAL CALENDAR

By Jean Herschaft

It was appropriately set a few days before Hanukkah, a holiday that has stirred the imagination since the Maccabees defeated the enemy and the crucible of oil lasted not one but eight days... the Defender of Jerusalem Awards ceremony. It was its ninth anniversary.

Eryk Spektor, founder and chairman of the Defender Awards, explained that in modern Zionist history the designation given to Ze'ev Jabotinsky during the defense of the Jewish community in Palestine during the Arab uprising in the 1920s. The scene was the Museum of Modern Art's Temple of Dendora—a vast palace-size chamber recreated from Egyptian relics. "This Egyptian background is very appropriate for the Defender of Jerusalem award," said Spektor, "since in ancient times, Moses was the first one to stand up for Jewish rights."

This year's awardees were Uri Lubrani, architect of Operation Moses; Zubin Mehta, an Indian non-Jew, conductor of the Israel Philharmonic and A.W. Rosenthal, former 20-year executive editor of The New York Times and current columnist on its Op-Ed page. Seymour Reich, past chairman Conference of Presidents; Kenneth Bialkin, New York Jewish Community Relations chairman, and Ms. Rita Gruss, a trustee of Heschel School and Metropolitan Museum acted as introductory hosts. Sam Domb, a business man highly involved in Jewish issues, was overall host. The \$100,000 award was divided among the three winners.

It was Rosenthal, perhaps, as should have been expected, who riveted the more than 200 guests with his timely speech... much as his columns... true defender of not only Jerusalem but of all Israel. He urged all of Israel's friends and supporters to "remain constant" and "not mute your voice" nor "lower your posture" at this crucial time, "your voice is heard around the world." Rosenthal noted that he was aware that those in this great hall "do not need his advice" but urged "that you all pass the words to Jew and Christian friends and supporters of Israel."

The theme of "be constant" threaded through his talk that noted that Israel needs "constant friends" in war and peace. Rosenthal was candidly critical "of those Jews who thought that by going to Europe to meet with PLO Chief Arafat that that could turn him into a man of peace." In the current Madrid and post-Madrid conferences for peace in the middle East, his assessment was that for Syria (and Iraq) "peace was just an interval until the next war." Thus Israel needs her friends and supporters "constantly, with no shift away in political times" as in military times. He insisted that his cry is intended for those Jews that now are distancing themselves from former positions of full support.

He called the Bush administration "colder to Israel than any other its creation."

Rosenthal explained why his columns are pro-Israel. "No other country in history has had to defend herself from attack from the first day it was born... as Israel has. He described his feelings for Israel as "passionate."

He had led off his talk by explaining that for the 20 years he was executive editor of the Times, he was in charge of all pages except two — the editorials. That was correct for the reason "we had to divorce opinion from objective news reporting." Thus, when he retired from the executive post he lovingly joined the Op-Ed page where his opinions could reign. "I explain that to many people who don't understand why in '81 the Times was critical of the Israeli Iraqi bombing... and today I applaud it..."

Uri Lubrani, in May of this year, helped write a chapter in Jewish history that, perhaps more than any other in our time, ranks with epic stories of the Bible. He was instrumental in the planning and implementation of Operation Solomon, the emergency airlift that brought home 14,200 Ethiopian Jews to Israel in 24 hours, on May 24 and 25.

He is a former Israeli ambassador to Ethiopia with 40 years of service in Israel's diplomatic corps. He told the group "It was Begin's plan in 1974 for Operation Solomon." Lubrani donated his share of the \$100,000 Defenders prize to Ethiopian Jews and for their schooling at Ben Gurion U. in the Negev.

Prior to the onset of the Persian Gulf War, Zubin Mehta was returning to New York for concerts with the New York

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JEW BY CHOICE

Happy holiday — the Hmong New Year

By MARY HOFMANN

"Tis December already, undeniably the season to be jolly whether it be our Hanukkah parties or the jingling bells (and cash reg-



isters) of the society at large.

While coping with our own Hanukkah/Christmas dilemmas, I think it's also a good time to remind ourselves that we share a world — and a nation and individual communities — with all sorts of different kinds of people. Good people, people who care deeply about their own cultures, people who are proud of who they are and who'd like to do some sharing too, but who sometimes feel more than a little intimidated because they don't fit into the Currier and Ives mold of the culture at large and who probably aren't familiar with ours either.

I teach eighth grade at a Middle School. My classes are a veritable United Nations of cultures, and I revel in the differences of my kids. I know I learn as much from them as they do from me, and this year, instead of limiting them to the celebration of traditional American Holidays, several teachers and I wanted to give them an opportunity to let us celebrate their holidays.

We designed a flyer announcing the formation of a Culture Club whose goal is to share and celebrate the cultures of our students. Every month we plan to celebrate a different culture, and kids from that cultural background will do the planning and implementing, with teachers there mostly for advice and assistance.

But we were worried. Would adolescents, so notably subject to peer pressure, be willing to open themselves up to this kind of thing? Would they be willing to give up lunch hours and put in lots of work just to share their cultural backgrounds with other kids?

Our principal announced our organizational meeting

along with all the other announcements one morning, and we crossed our fingers that at least some brave kids would turn up at lunchtime. When the bell rang, we held our breaths. But not for long.

Did a few brave kids show up? How about nearly 150 brave kids? Between sixth, seventh and eighth grades, nearly 15 percent of the entire student body showed up!

Who came? Hmong kids, Hispanic kids, African-American kids, Filipino

kids, Laotian kids, and more. They were packed into rooms 32 and 34 like the proverbial sardines and they were excited!

So what are we doing in December? Well, the media and the majority might be celebrating a Currier and Ives Christmas this year, and you and I might be celebrating Hanukkah, but in Room 34 at Rivera Middle School, an awful lot of people will be celebrating the Hmong New Year.

And I, for one, am thrilled!

While coping with our own Hanukkah/Christmas dilemmas, I think it's also a good time to remind ourselves that we share a world — and a nation and individual communities — with all sorts of different kinds of people. Good people, people who care deeply about their own cultures, people who are proud of who they are and who'd like to do some sharing too, but who sometimes feel more than a little intimidated because they don't fit into the Currier and Ives mold of the culture at large and who probably aren't familiar with ours either.

kids, Mien kids, Portuguese kids, a surprisingly large contingent of "European"

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

Klan devided by townfolk

VINCENNES, Ind. — Ku Klux Klan members seeking publicity got their share of it by appearing in robes in this southwest Indiana city Nov. 23, during the annual Christmas parade — but they drew jeers and sneers instead of cheers.

The KKK members were not allowed to join the privately sponsored parade funded by the city's downtown merchants, but they

walked the sidewalk handing out fliers. A Vincennes University student was cheered when he burned one of the fliers.

Alan Katchen, regional director of the B'nai B'rith Anti-Defamation League at Columbus, Ohio, said the Indiana Klan group is a splinter organization that holds rallies to attract publicity, but has little effectiveness.

Subscribe

Marriages made in heaven

By ARLENE G. PECK

Recently, I wrote a column about how an Emory Law School graduate, Robin Shahar, had filed suit against Georgia State



Attorney General Michael J. Bowers because she had lost her job offer as a result of her recent "wedding" to another woman. I had then, and still do, very mixed feelings about the entire incident. And, I still resent the ACLU in their efforts to exacerbate the situation by making this a test case for the rest of the country to follow. Of course, I just don't care for the ACLU on general principles. Ever since they rushed to defend the Nazis in Skokie, ILL. Anyhow, they want Atlanta to become the first city in Georgia to legally recognize same-sex households. At the moment, eight other U.S. cities have, on their books, a "domestic partnership ordinance."

I don't know. Maybe Mr. Bowers was wrong in his actions. In a legal sense, she was fired for participating in a religious ceremony. Which, sounds as though it is beyond the area of his authority. Mr. Bowers insists that although state law does not expressly prohibit homosexual marriage and officially recognizes only heterosexual marriages, Robin Shahar and her beloved "Fran" somehow broke the law. He says, "Even though the law does not prohibit religious ceremonies, all law is not written." Fine... as far as it goes.

But, the enlightened State of Georgia also has a law on the books which explicitly prohibits anyone from having oral sex, even if they are legally married heterosexuals. Now, I don't think that is a topic that they might want to tackle in court. I know I don't in this newspaper. But, the point is, if the attorney general doesn't feel compelled to uphold written ones when they apply to heterosexuals, then maybe Robin Shahar is being unfairly punished. Although I

have questions as to the legality of the question, I don't feel differently about my concerns about the reality of gay weddings, specifically Jewish, on the increase. Quoting from the Atlanta Journal, "Same sex marriages are not legal in any state and are banned by traditional churches and synagogues. But, a growing number of lesbian and gay couples do marry in church or 'private ceremonies of commitment' written by themselves. And folks, that bothers me. If firms wish to hire gays, transvestites who Satan worship or, even red-heads, then that should be between the employers and whoever they wish to work

heavens, I think our whole world has gone crazy. I've got friends that I dearly love... but marry them? Get into serious trouble on a trip with them... maybe? But, not in the Biblical sense.

And, the issue seems to have become hot potatoes for a lot of people of all faiths. The Quakers reached consensus on a resolution to approve same sex ceremonies all after six months of soul searching and debate. I know, in Atlanta, the Conservative and Orthodox Synagogues do not recognize or condone homosexual marriages. But, the Atlanta Journal said that rabbis in some of the more liberal segments of the Reform and

According to Becky Butler, whose marriage to Patty Bralley is detailed in her book, "Ceremonies of the Heart," an anthology of lesbian ceremonies of commitment, "It has a lot to do with the lesbian and gay civil rights movements and the rise of woman's spirituality." Good heavens, I think our whole world has gone crazy. I've got friends that I dearly love... but marry them? Get into serious trouble on a trip with them... maybe? But, not in the Biblical sense.

for them. What I don't like is the new acceptance that this whole idea of gay and lesbian unions seem to be getting from the churches, and synagogues.

Ten years ago, Atlanta gays and lesbians who wanted to have a religious commitment ceremony could not do so, except at one church. Today, Atlanta even has a gay synagogue, "Beth Haverim." And, in the last five years, these ceremonies of commitment have become increasingly popular among lesbian couples.

I'm sorry. I think it's wrong. Religiously, I find no justification. According to Becky Butler, whose marriage to Patty Bralley is detailed in her book, "Ceremonies of the Heart," an anthology of lesbian ceremonies of commitment, "It has a lot to do with the lesbian and gay civil rights movements and the rise of woman's spirituality." Good

Reconstructionist Judaism will conduct gay wedding ceremonies. Well, I called around and was told that only Congregation Beth Haverim offers commitment for gay couples.

However, I was not able to find a listing for the synagogue. Although I did speak with Rabbi Shalom Lewis from Atlanta's Etz Chaim, a conservative synagogue. Rabbi Lewis told me, "You have two issues — religious and civil rights. I'm in favor of the ACLU involvement in the case as far as the Attorney General Bowers is intruding in private lives of individuals. And, he is patently inconsistent in his assault. As a rabbi, I sympathize with the spiritual search of gays and lesbians. But, still would not officiate at same sex ceremonies."

Well, if I were a rabbi, I wouldn't either. But, then again, the way the times

Unsatisfactory sex life

By RITA EDLIN

Q: I filed for divorce just a few days ago and my problem is how to tell my husband the reason. I read somewhere that sexual problems account for



85% of divorces. That's just my problem. I'm not satisfied and I want out. What should I tell him? — N.R., New Haven, Ct.

A: I don't think it's important what you tell him! What is important is that you have trouble telling him what's wrong now, just as you probably had trouble telling him what you needed in bed. It sounds as if your problem is communicating.

Sex is one form of communication. If you are not satisfied sexually, you probably are not satisfied emotionally, either. And your trouble is not restricted to the sex department. What happens in bed usually depends upon what happened before you went to bed.

You say you're not satisfied and you want out. What guarantee do you have that things will be better "out" of the marriage? Will you be sexually satisfied then? I know you feel frustrated and determined to split but take a little time before you proceed with the divorce. Ask yourself some serious questions before you burn bridges that cannot be rebuilt.

What made you marry

him in the first place? Surely there was something about him that appealed to you. When did you start to feel divorce was the best solution? Is there anything in the marriage that is worth preserving? Maybe he has some gripes about you that he isn't expressing. Are you closing each other off without trying to communicate?

Communication on an intimate level is not easy, but it can be learned. Good communication means being able to express what you are feeling. If you could not tell your husband how dissatisfied you were, it's not likely you will be able to do so with the next man you meet. If you did tell him how you felt, did you also tell him what he could do that would help?

So many times people feel that by expressing themselves they are communicating. It's not that simple. To communicate effectively, you must know what you feel, what makes it better and what makes it worse and then put it into words the other can understand. The ability to do this requires self-awareness and good listening skills.

I'm sorry I cannot answer your question of how to tell your husband. But I'm glad you wrote. I hope my answer will encourage you take a closer look at the connection between what you want and what you do to get it. Be sure you get what you want by divorcing him! If you have any doubts, do invest in a few sessions of marriage counseling. It could help you avoid lots of pain in the future. Think it over!

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

are going maybe it might give the Rabbi Sharon Kleinman, from Washington D.C. who did officiate a chance to make a whole new career on the talk shows with Oprah, Geraldo or Donahue. She could even share a spot with nuns who disco and priests who once had a drinking problem. It's getting where even the weirdest has turned into the norm today. I don't care what someone does in their own bedrooms or even some-

one else's. I'm just tired of having the lifestyles of those people passed off as an "alternate" lifestyle. That is not the message that I want to see accepted. Nor, do I want it touted to our kids as something that can be done over a week-end of Torah study as Robin Shahar says they did when she married her lover "Fran."

Arlene Peck may be reached at 2870 Phar Court South, #107, Atlanta, GA 30305



WITH THE CONGREGATIONS

Pulpit changes

Rabbi Steven W. Engel has been named associate rabbi of Temple Israel, Columbus, Oh...The new spiritual leader of Temple Sinai, Sarasota, Fl., is Rabbi Aaron D. Koplin...Rabbi Daniel Wasserman has been elected to the pulpit of Shaarai Torah West Congregation, Worcester, Mass...Congregation Shalom Aleichem, Kissimmee, Fl, has named Rabbi John Rosenblatt to fill its pulpit...Named religious leader of the Fair Lawn (N.J.) Jewish Center/Congregation Etz Chaim, is Rabbi Henry Glazer...Congregation Beth Am, Wheeling, Il., has elected Rabbi Marc Belgrad as its spiritual leader.

With the cantors

Temple Beth Shalom, Cherry Hill, N.J. has engaged Jerome L. Berkowitz as its cantor...Mark E. Halperin is the new cantor of Temple Torah, West Palm Beach, Fl.

Sermon of the week

Six Poems That Have Changed Jewish History — Rabbi Melanie W. Aron, Congregation Shir Hadash, Los Gatos, Ca.

Quotation of the week

The basic seeds of Judaism can only be planted in the home. The synagogue can water those seeds; it cannot plant them. You must do that at home.

We need to find ways to bring Judaism back into our homes and not just Jewish art which is either so modern that our guests can't figure it out or so traditional we can't really identify with it. We need to celebrate our holidays at home. We need to discuss Jewish issues around the dinner table. We need to fill our memories and children's memories and our children's children's memories with the sights, sounds and smells of Jewish life. When Judaism is important, it is felt viscerally by its adherents. It is not an intellectual abstraction but a feeling. It is not just dues and pledges but a sense of mission that our people must endure.

If there is no Shabbat in the home, learning about the Sabbath at Temple is like hearing about the ghost dance of the American Indians in public school. If there are no holiday meals at home before coming to services, Temple is like a second-rate theater production: too expensive and highly forgettable. If there are no ethical discussions at home informed by Jewish values, then Confirmation class is like the end of a prison sentence: tolerable but only because it's terminal. And, if Jewish grandparents don't tell their grandchildren that Judaism is the most important legacy that they can leave them, then the old family Bible or prayer book will be as significant but not nearly as interesting, as some old black-and-white edition of National Geographic left in the attic for posterity. — Rabbi Sussman, Temple Concord, Binghamton, N.Y.

Israel-China

Continued from page 7
Shanghai. A bilingual version of its Holocaust exhibit will be opened by the Center along with the Chinese Institute for Peace and Developmental Studies. A photo exhibit of the history of Shanghai's Jews will be part of the exhibit. It was produced by the Chinese Institute. The Wiesenthal Center's exhibit will later be shown throughout China.

Commercialism

Continued from page 7
"opening itself up to international trade and competition to a truly extraordinary extent."

He made his remarks to 200 West Coast industrialists and to the 16 top Israeli counterparts who accompanied him.

Bubis

Continued from page 11
can marshal all kinds of resources to respond to what I think are very heroic opportunities or challenges, however you define them. I'm, not prepared to use the word failure. If I have somebody to criticize, one of the groups I would criticize are my own colleagues, my communal colleagues. I feel they are in a very terrible and tight situation. I have no easy answer for them, either. They somehow have to be leaders at the same time that they are also responders. And it is a terrible dual role to play to be a teacher and a visionary and the guy who has to bring in the bucks also. The communal infrastructure is in for big, big changes as far as I'm concerned. Where the rabbis fit is not clear to me yet. I don't know whether the rabbis are willing to go into the trenches and do the kind of battle that is needed.

Silver

Continued from page 12
dish since Maxwell's wife is not Jewish; hence her seven children are not.

Speakers indicated that Maxwell had drifted from his Jewish roots but rediscovered them after the Six Day War. On hand were children from Chernobyl whose journey to Israel was made possible because of Maxwell's generosity. One of them, in English, said just that. Lubavitcher rebbees were also there; one came all the way from Moscow to

point up that Maxwell had funded the rescue of many Schneerson books and materials from the Russian Government. Interment was on the Mount of Olives; the deceased was buried as Aryeh Yehuda Leib ben Michal. Also among the mourners was the former Archbishop of Canterbury, Lord Doggan.

Rabbi Sam Silver may be reached at Temple Sinai, 2475 W. Atlantic Ave., Delray Beach FL 33445

Fleishman

Continued from page 9
couldn't have been even a thought just a few years ago. The JDC, for my money, performed another of their great mitzvas by bringing to the Russian people (and to us) the voices of Jewish music that most thought was forever dead in Russia.

This a magnificent assemblage of voices and their meaning (what's behind them, how they were gathered together, etc., could tear at your heartstrings).

When the JDC returned Jewish choir singing to Russia, after a more than 50 year absence, they did reignite the spark of Jewish life, and "they also put a

human face on a tradition that had all but ceased to exist." It was indeed an historic occasion, thanks to the JDC.

If you want to do your community, and yourself a favor, you'll write the JDC for more information about the choir, and if you can't get the choir to your town, then send for the tapes.

You'll hear, behind every note, part of the great miracle of the freeing of Soviet Jews.

Thanks, JDC, the entire five days was worth it!

Alfred Fleishman may be reached at PO Box 12806, St. Louis MO 63141

Social calendar

Continued from page 14
Philharmonic after a successful European tour. In the Frankfurt airport he cabled the Philharmonic saying that for him, at a time of impending strife, there was no place to be but Israel.

During the early morning of Jan. 19, a Scud missile fell from the skies above Tel Aviv. Hours later, his gas mask in hand, Mehta, along with Tel Aviv Mayor Shlomo Lahat, was walking the city's streets in a demonstration of solidarity with the people of Israel, Ms. Gruss told the audience.

Mehta was away conducting the Israel Philharmonic in Japan. However, he was seen on a video tape with Mayor Lahat in Israel, especially made for presentation here. Mehta, dazzled by the award, talked of his affection for Israel. He announced that his 13 of the Defenders prize is being donated by him to the Israel Philharmonic.

Ten Defenders of Israel medals were also awarded to Claire Shulman (Boro President of Queens, New York); Rabbi Joseph Sternstein of Temple Beth Shalom; Rabbi Marc Schneier of Park East Synagogue, who rendered the invocation; Harry Strygler, businessman; Joseph Mermelstein, businessman; Anne Lehmann, businesswoman; Rabbi Joshua Hecht of Crown Heights; Dave Haimson, Director Likud, USA; Schabse Gordon, Jewish education director. Also, to Rabbi Norman Rosenbaum, brother of Michael Rosenbaum who was murdered in Crown Heights last summer. And a special medal in memorial of Robert Maxwell, that was accepted by the Daily News executive J. Campi.

The only negative was the complaint of some Orthodox Jews present that the catered affair buffet was non-Kosher.

Among the guests: Manfred Lehmann, whose wife Ann was among the awardees; Esther Schneider; New York City Comptroller Elizabeth Hotzman; Mr. and Mrs. Morton Yarman, American Jewish committee; Mr. and Mrs. Rapp, Repatriation of Russian Jewry; Mr. and Mrs. Dov Brenner; Mr. and Mrs. Gershon Jacobson, Algemeiner-Journal chief; Charlotte Jacobson, Hadassah-JNF; Miriam Millstein, Naamat; Israel Consul Uriel Savir; Ben Meed and Vladka Meed, Holocaust survivors.

MYSTERY PERSON

Do you know who's who?

The Mystery Person was spiritual leader of a large Reform congregation

The Mystery Person caused considerable concern in the Jewish establishment by his radical approach to Israel's needs.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All Mystery Persons are limited to American Jews. Once included in the contest, that same individual will not be a Mystery Person again.

LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Yuter defended, Reform lectured

Dear Editor,

Although I am quite certain that Rabbi Yuter can do an excellent job in answering Rabbi Gelfman's article "Yuter gets lesson in Reform Judaism" (P-O, Nov. 13), I felt that I should add a few comments.

Rabbi Gelfman makes the statement "that pluralism is a hallmark of traditional Judaism." Rabbi Gelfman might do well to look in the Mishna Brochos 1:3 Rab Tarfon said, "I happened to return by the road and I lay down to read the Shema according to the view of the school of Shammai, and I found myself in danger from robbers. They said to him (the sages) you would have deserved to have been killed because you transgressed the decision of the school of Hillel." The Mishna adds that the decisions of the school of Hillel were with very few exceptions accepted as the binding law. Pray tell, Rabbi Gelfman, does that sound like a pluralistic outlook on Judaism?

Rabbi Gelfman might also look into ancient Jewish history. During the final period of the second temple the Jewish people were split into various groups. While most of the people followed the Pharisees, there were many heretic factions, such as the Sadducees, Hellenists and Essenes who claimed to be Jews while flagrantly denying the authority of the oral law. Please note that none of them are here any more. The only ones that survived are the Pharisees, the ones that you might categorize as the Orthodox. And rest assured Rabbi Gelfman, that the Sadducees were far more pious in their religious observance than any one in the Reform movement. If the Sadducees could not survive, what do you think the chances are of the Reform movement surviving with a 52 percent intermarriage rate.

I will make a prediction, although neither you or I will be around to see it, but within 200 years the only Jews left will be the Orthodox and the Hassidim. Rabbi Gelfman, it has nothing to do with our ability to convince our children to live intense Jewish lives as you say. When a young man spends most of his formative years in a yeshiva learning Torah, and sees his parents

leading a life of structured Judaism, he grows up understanding that you can't make your own rules. And Rabbi Gelfman if you really know any Orthodox Jews who select and choose and interpret Jewish law, please tell them from me that they are transgressing the words of our sages.

Rabbi Gelfman, if the Reform movement can interpret the Torah as they see fit, which means different than the way it has been by our sages, then why don't you give the same right to Jews for Jesus, which even the Reform movement does not consider as Jews. Our sages felt so strongly, after the destruction of the Bais Hamikdash, that every synagogue should have the same mode of prayer that the Anshei Knesses Hagedolah instituted the format for all Jews. When I walk into any Orthodox shul, I know exactly what to expect. But look at the Reform movement, each temple and their executive make up their own rules as they go along. Some Reform temples will even call up a gentile for an aliyah, what next — perhaps a gentile rabbi?

Rabbi Gelfman, you also complained about the treatment of the Reform Jews in Israel, saying that the Christians and Moslems are more respected than the non-Orthodox Jews. You have to understand that the other religions pose no threat to Judaism. Even the most non observant Jew is not going to convert to these other religions. But to those who don't know anything about Judaism, they might think that the Reform movement is a perfectly acceptable alternative to authentic Orthodox Judaism, not even realizing that what they have gotten into for all practical purposes, is Avoda Zorah.

I honestly don't think that Rabbi Yuter meant to offend you in any way, as you feel that he did. But let's call a spade a spade. What you are trying to pass off as the real thing is nothing more than a poor counterfeit.

Rabbi Gelfman, if you will look in Deuteronomy 32, 16 and 17 you will understand what I mean. For the Torah there says it in words that in my most eloquent lectures I could not duplicate. "They provoke him to jealousy with strange G-d's. With abominations they provoked him to anger. They sacrificed not to G-d. They sacrificed to G-ds

whom they knew not, to new G-ds that came newly arisen, to G-ds whom your fathers feared not. Of the rock that begat you, you are unmindful, and you have forgotten the G-d that formed you."

Rabbi Avrohom (Avi) Inger
#1 Dalewood Dr.
Suffern, N.Y.

Yuter responds to Rabbi Gelfman

Dear Rabbi Gelfman,

It is sad that Jews cannot talk to one another. They cannot talk to one another because they do not know how to listen or how to read.

I do not deal with "legitimacy" or "authenticity" of Reform Judaism. I think that Reform Judaism is wrong. Given the inability of Reform Judaism to create a passionate and committed laity, and an unwillingness to define itself in unambiguously religious terms, Reform Judaism defines itself.

You claim that Judaism has tolerated dissent and different interpretations. This point I readily happily concede. But it never tolerated a doctrine of "autonomy" as defined by Reform. Freedom of conscience to declare the Torah immoral or sexist is not within the frame of interpretation. The Pittsburgh Platform did not reinterpret the Tradition; it affirmed aspects of the Tradition which cohered with its concept of modernity, while it rejected those elements that it took to be unduly parochial, ethnic, and clanish.

Even when affirming traditional practice, Rabbi Walter Jacob notes that Reform adopts practice as custom, not command. One may legitimately argue what the law requires. But this is not the Reform position. Reform Judaism makes no requirement other than affiliation and the payment of dues. There are no required beliefs or practices. There are, however, some traditional practices that are rejected.

Reform Judaism claims to affirm Biblical ethics, while rejecting any notion of an absolutely binding ritual. By emphasizing the "spirit" over the letter of the Torah law, Reform Judaism borrows a metaphor from a Jew not usually associated with Judaism: Saul/Paul of Tarsus, the so called "apostle to the Gentiles."

Homosexuality is an ethical issue, not a ritual issue. By arguing that ethics as well as rituals "change with the times," you really do not interpret the Torah differently. You simply do not believe that the Torah obligates.

If you believe in religious pluralism, are you willing to extend religious pluralism to Hebrew Christians and to the followers of Meir Kahane? If indeed you believe in religious pluralism, then you must concede that pluralism requires this concession, and that you tolerate the views of others with whom you disagree. I argue that Reform should not be stifled; it must be debated and challenged in the marketplace of ideas.

If you are offended by the challenge, you should reconsider the positions that you, as a Reform rabbi take that offend others.

Your choice of words tells legions about the spiritual divide which separates us. You are, to use your word, "offended" by my remarks. You take personal exception that your world view was challenged and questioned. I not only think that your understanding of the Tradition is wrong, I believe that Reform Judaism is more committed to the taste culture of secular suburbia than it is to Jewish definitions, values, and disciplines. You may submit the Torah to critical analysis, you may ordain gay and lesbian rabbis, and you have the power, at least among those who take your position seriously, to alter the parameters of Jewish identity. These actions offend me, but that will not stop you from following your conscience.

But it is not my personal offense that is the issue. When a religious Jew hears heresy, s/he rends his/her garment out of grief. It is the honor of God and Torah and Judaism that is at stake. When responding to you, it is you who took personal offense. My values are defined by my reading of the Tradition; your values are based upon what you take to be "personal autonomy," which is shaped by the liberal culture consensus. Reform Judaism has its own sense of "political correctness." This too is an orthodoxy.

Your Reform Judaism stresses personal autonomy. My Torah Judaism sees something bigger than me as the center of my world. The only empirical, value free test of our ideologies is the

ability to convince our children to make sacrifices of faith and practice. Do your synagogue's children stay out of school for the one day of the festivals which you claim to observe? On the first day of Passover, do you have morning as well as evening services if the festival falls on a midweek workday? Will you officiate at an intermarriage? And if you do not, how can you look those clergypersons in the eye who do?

Our world is pluralist, whether we like it or not. You have the existential autonomy to do things and believe doctrines which offend others. The flip side of freedom is responsibility. You have to answer for your positions and policies. The mere building of sanctuaries and the maintaining of memberships do not authenticity make. Only a Judaism that is "our life and the length of our days" is legitimate. If your congregants had a choice of having their children marry a Black Orthodox Ethiopian Jew or a White Anglo Saxon Protestant, whom would they choose? Their answer would tell you about the authenticity of their Judaism, and yours. If you wish to participate in the rough and tumble of Jewish destiny, you would do well to develop a thick skin. The prophets of old were neither pluralists nor tolerant. Jeremiah did not believe in the legitimacy of "autonomy," and he did not care about offending those who did not keep the law. Rabbi Alan J. Yuter
Congregation Israel
Springfield, New Jersey 07081

Safe sex in the Jewish tradition

Dear Editor,

Rabbi Lawrence Goldmark (P-O, Nov. 20) quotes approvingly from his student's letter which would "salute" Magic Johnson "who has become the spokesman for safe sex."

While I agree with the sentiment, physically there is no "safe sex," only "safer sex."

Sexual relations, moreover, in the Jewish tradition are spiritually never "safe." They are part of the wonder, awe and danger of the marital relationship. Howard L. Apothaker
Rabbi Temple Beth Shalom
3100 E. Broad St.
Columbus, OH

BOOK REVIEWS

Scholarly essays worth reading

Reviewed By RABBI ALAN J. YUTER

Eds. David M. Gordis and Yoav Ben Horin, "Jewish Identity in America." Los Angeles, University of Judaism, Wilstein Institute 1991.

In this most informative volume of essays which define Jewish identity and strategies for its strengthening, the Wilstein Institute of the University of Judaism has presented to American Judaism an outstanding array of thinkers who define the pulse of the contemporary American Jewish experience.

As Marshall Sklare notes in his concluding essay, the authors did not, in the large, try to impose their ideological position upon the ideas and expressions of the scholars represented in the volume. But the nature of the social scientific inquiry is that that biases of methodology are often grounded in ideological positions.

When evaluating a study like this, we must summarize the findings of the scholars who define American Judaism as well as the Jewish worldview of the scholars themselves. For example, the survey's editors note that since very few Jews are Orthodox, "the need to define Judaism in ways other than what is specified in the Bible and the Talmud is clear." If one were to claim that there are many personalized definitions of Jewish identity, one would be making an objective statement; by contending that one must define Judaism in terms other than those ordained by the Bible and Talmud, one is staking an ideological claim.

Bruce Phillips correctly observes that the observations used to define Jewish identity often reflect the ideological biases of the person conducting the survey. But Phillips has difficulty determining the relationship between intermarriage and Jewish identity, for it is unclear to Phillips whether intermarriage is a consequence of weak Jewish identity, or whether intermarriage weakens Jewish identity. From a Jewish demographic perspective, this conundrum is casuistic. People with strong Jewish identities do not intermarry; once intermarried, the strains on the resultant nuclear family are such that religious homogeneity and religious intensity are simply not possible

to attain or maintain. Jewish religious identity is expressed communally more than theologically. Hence, Phillips' definitions reflect an ideological as well as a scientific bias.

In his response to Phillips, Steven Cohen concedes that "the choice of measures [of Jewish identity] is ideologically charged." If one adopts a Reconstructionist perspective, a belief in a personal commanding God is not a significant indicator, while commitment to UJA, Federation, and Israeli dancing, without observance of mitzvot, would not impress a sociologist with Orthodox biases. Cohen wants to focus on the "middle Jews," those Jews who are proud of their Jewish identity, unlike the assimilating Jews, but are unwilling to take specific Jewish action, unlike the active Jews. In his essay "American Jews and Israel," Cohen concedes that while support for Israel is part of the American Jewish consensus "of what it means to be a Jew," only a third of American Jewry cares about Israel passionately, with the middle third professing loyalty and the lowest third expressing indifference. Cohen notes that with the "who is a Jew" issue, Israel was perceived by these "middle Jews" delegitimizing their Jewish identity by denying authenticity to their denomination ideology.

In a short but very penetrating paper, Harold Schulweis calls for a redefinition of the Jewish self. For Schulweis, American Judaism has created institutions, while it has ignored the spiritual identity of the Jews on its membership rolls. While Schulweis correctly identifies the need to make a personalized Jewish identity for every Jew, he does not offer a model, program, or definition of Jewish content.

Jonathan Sarna claims that American Jewry is not suffering from assimilation and schism to the extent that we are led to believe, but he does find it the place of the Jew in American denominational religious life to be on the decline, if only because of demographics. But with current intermarriage rates among non-Orthodox and non-affiliated Jews, it is not difficult to predict a doomsday scenario. He dismisses Rabbi Reuven Bulka's thesis that with the redefinitions of Jewish identity espoused by liberal Judaism, in all of their varieties, the Orthodox Jewish population will be increasingly disinclined to marry non-Orthodox Jews. Since Orthodox Jews mate like-minded Jews out of conviction, and 52% of American Jewry now intermarries, one need not possess a PhD in demographics to reckon the threat to Jewish communal existence posed by the mating patterns of non-Orthodox Jews.

Sarna calls attention to the rise of American Islam, which is growing in numbers even as the Jewish community is aging and assimilating. But Sarna does not call attention to the fact that without Arabic, this largely lower middle class culture also assimilates similarly to second settlement Jews but a generation ago. It must also be noted that American Islam is not generously supported by their oil rich Middle Eastern cousins. An America Islamic catalogue concedes that "hundreds and thousands of young [American] Muslims face the same cultural dilemmas and informational pressures [as Salomon Rushdie]. They might pray and eat halal [Islamic "kosher" meat]... it is a sad thing indeed when many of our children give you the names of 10 wrestlers from the WWF but cannot name 10 prophets from the Quran. TV attracts and influences young minds much more than the written word." It remains to be seen whether this community will pose a threat to American Jewry, especially since Moslems are assimilating into American culture just like the Jews!

David Ellenson, a leading Reform scholar and thinker, responds to Sarna by articulating his own vision of American Judaism. He notes that feminism impacted the way in which non-Orthodox imagines and shapes its Jewish identity. The "significant center of Jewish life" remains liberal and in opposition to the "political sophistication of 'right wing' Orthodox groups who do not accept the 'traditional' separation of Church and State. Ellenson posits that the "middle" American Jew is the mainstream, and therefore the authentic Jew. By dint of its self-exclusion from the "mainstream," Ellenson implies that American Jewish Orthodoxy need not be taken into account because it does not share the American Jewish consensus. For Ellenson, the new Jewish identity must eschew parochialism and separatism, which is the hallmark of Orthodoxy. By accepting liberal American culture as a social

dogma, Ellenson rejects Traditional Jewish Orthodoxy with the alternative Orthodoxy of America Jewish communal consensus.

Bernard Cooperman's "Jewish Studies in the University" speaks eloquently about American Jewry's knowledgeable "middle Jews," whose professional identity is grounded in learning. After noting that many academic positions in Judaic scholarship have increased, Cooperman concedes that enrollments in Judaic Studies have declined both among non-Jewish as well as Jewish students. Because university education has become more utilitarian and less parochial, few students advance to specialized Judaic studies. Knowledge of American History and Spanish or French is common, but Jewish students know next to nothing of their history and if they enroll in a Hebrew course, they begin with the *alef bet*.

Cooperman complains that "I and my colleagues are paying the price for the Jewish community's failure to educate its young." In other words, the lower enrollments on campus reflects the diminished intensity of American Jewry's middle Jews, who represent Jewish life on main street. This tension is heightened by the fact that many Judaic professors are themselves inactive communally or religiously. After all, academic scholars study Judaism with secular, value-free bias.

Cooperman confesses that his study is grounded in a search for Jewish authenticity in scholarship, but he has little patience for the naive, parochial student who expects a modern Jewish history to inspire like his rabbi's Friday evening sermon. Cooperman is searching for a thoughtful, learned, and reflective framing of the modern Jewish identity, but the Jewish community that produces his student body is not inclined to taken Jewish learning, however framed, seriously.

Part of the academic problem identified by Cooperman is manifest in the snide and pretentious response of Arnold Band, who claims that he does not really understand what Cooperman is saying, when in fact, he understands very well. Band concedes that pious Jews are now accepted in the American mainstream as Yuppies, and he does not believe that intellectual power resides in university professors. Actually, organized non-Orthodox Jewry looks to Judaica pro-

fessors as resource people more than it looks to its rabbinate. For Orthodox Jews, secular scholars of Judaica have nothing to teach; for secularized Jews, most professors say nothing; that is, that piques their interest. In his entry on popular Jewish writing, Band maintains that an American Jewish identity does exist, but he finds this identity to be intellectually low brow and morally shallow. Band's ideal remains undefined, while Cooperman's ideal, Jewish authenticity, however defined, appears to be unrealizable.

In his discussion of the role of the Orthodox synagogue in the construction of the contemporary Orthodox Jewish identity, Rabbi Daniel Landes calls attention to the *shteibelization* of American Orthodoxy. Lay scholarship, religious seriousness and authenticity [the same concern of Cooperman] are important to Orthodox laypeople. Non-Zionist high school graduates spend time learning in Israeli yeshivot and speak Hebrew more fluently than their Zionist "cousins" who (and their numbers have diminished) study at the Hebrew University for their junior year of college. In the Orthodox Jewish population, Jewish literacy is on the rise. Landes is somewhat tolerant of the intolerance of some within the Orthodox community, especially those who make a point of publicly boycotting other Orthodox expressions. Zealous manifestations of piety, however misplaced and rude, still reflect the vibrant commitment of a community that will not compromise its Jewish identity.

Most disturbing are the observations of Landes and Cooperman, which indicate that outside of Orthodox enclaves, concern for the Jewish learning which fosters Jewish identity is feeble indeed.

The Reform Rabbi Richard Levy observes, to his chagrin, that Jews [at least the Jews whom he serves] "live in a country that does not run on Shabbos time or Yuntiff [Jewish holiday] time." With the exception of Los Angeles Fairfax Orthodox community, which is Hareidi/parochial Orthodox, all other Jewish groups negotiate two calendars, and cannot compete with the opulence of secular suburban culture. Levy wants his synagogue to be the place where Jewish value decisions are made and where personalized communities

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BOOK REVIEWS

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What emerges from Jewish Identity in America is that there are many definitions of Jewish identity, and scholars posit subjective definitions of Jewish identity which are grounded in ideology no less than in empirical demographic data. Orthodoxy remains a non-option for both most American Jews as well as for the professional Jewish scholars who participated in this volume. No American Jewish identity without a convincing American Jewish ideology which, outside of Orthodoxy, has yet to develop.

The "middle Jews" who feel Jewish but whose Jewish living is nominal at best are the real target population of the non-Orthodox political and intellectual elite. These middle Jews are not keeping their children Jewish. Their Jewish identity is under assault. But this observation is normative, subjective and parochial, no less than the assumptions of the scholars who contributed to this volume. Only the Jewish Jews will have a say and a stake in evolving a contemporary Jewish identity. Neither scholarly studies nor popular book reviews generate Jewish identity. This pressing problem is not academic.

However, the future of the American Jewish identity is too important to be left to academics.

Story well told, to no purpose

Reviewed By EDWARD SIMON

"The Story of King Saul and King David," Lore Segal, Schocken Books 1991, 123 pgs., illustrated; \$20.

This is a well written, nicely illustrated, absolutely fascinating, but rather unnecessary book.

The basic history of David and Saul is familiar to anyone with even a smattering of biblical knowledge. A literal reading of the story is no less enjoyable than a good novel. There is love and death, loyalty and treachery, triumph and tragedy. All in a modern, free flowing English translation.

But this work does not really improve upon the standard and readily available translations from the Hebrew. As if in confirmation, the author provides a useful appendix which keys the translation to the chapter and verse of the original Hebrew text.

By design this translation stays as close as possible to the original, clarifying only where modern scholarship has illuminated otherwise obscure texts. But there is no delving into the innumerable Hebrew midrashim, or questioning why a holy man such as King David would engage in the many apparently cruel and bloody acts that he did. In short, this is a simple retelling of a famous tale. No more.

Who would want to buy it? Well, anyone who can afford it and who wants a lovely coffee table book or a fine addition to their library. The major market, I suspect will probably be as a bar or bat mitzvah gift. I imagine a teenager would find this version more palatable and less threatening than a Jewish Publication Society Bible. And it would certainly be an improvement over most other things that they might read.

Feminist and Jew, Letty C. Pogrebin

Reviewed by JACK FISCHER

"Deborah, Golda and Me: Being Female and Jewish in America," by Letty Cottin Pogrebin, Crown 1991, \$22 ☆☆☆

This well-written and always interesting book is, nevertheless, a polemic disguised as a soul searching autobiography. Ostensibly written to share with her readers the author's odyssey from a universal feminist to Jewish feminist, Pogrebin takes some brutal swipes at Orthodox Judaism, the Israeli "right" and the feminist movement. Conversely, the volume is a brief for a greater understanding of Jesse Jackson's insensitivity to the Jewish community, support for a Palestinian state, and the joy of a Judaism that emanates from one's inner-feelings rather than from halachah. In describing the organization of an ad-hoc synagogue on Fire Island, Pogrebin writes:

"...certainly, this brand of Judaism is easy to take. It's come-as-you are and donate-if-you-feel-like it. Contrary to Jewish law, we ride bikes to services and play music on the Holy Days... We skip great portions of the liturgy and when we're finished, the kids go back to the beach and the grown ups to the tennis courts. On Yom Kippur, as far as I can tell, only a few of us fast all day."

All of this from a woman brought up in an Orthodox

Jewish household in Queens. Her father, a "macher" in the synagogue, and someone who gave much of his free time to Jewish organizations, is nevertheless described as a hypocrite who violated both the laws of the Sabbath and those of kashrut. The author's animus towards her father is so central to the autobiographical parts of the book that one can conclude that Pogrebin transferred the anger towards her father unto Orthodox Judaism. According to the author, "the reason I left Judaism was because of a feminist issue—my exclusion from the kaddish minyan (after her mother's death), and I returned to Judaism because of a feminist issue: my acceptance as the cantor of a prayer group (on Fire Island)... "Having been excluded from saying the kaddish in an Orthodox synagogue, this reviewer wonders why she simply didn't say kaddish in a Reform, Conservative or Reconstructionist synagogue.

But if the "minyan" on Fire Island was the catalyst that brought Pogrebin back to Judaism, elsewhere in the volume she describes the experiences that converted her from a feminist to Jewish feminist.

A founding editor of Ms. Magazine, Pogrebin was active in the international feminist movement. In 1980, she attended the United Nations-sponsored Women's Conference in Copenhagen, Denmark. It was here that Pogrebin was shocked to learn that anti-Semitism was rampant among the sisterhood. To ascertain whether anti-Semitism also existed amongst American feminists, Pogrebin surveyed more than 80 movement women throughout the country. The results were published in a controversial piece entitled "Anti-Semitism in the Women's Movement" which appeared in the June 1982 issue of Ms. As Pogrebin tells us:

"After Copenhagen, and after evaluating the results of my anti-Semitism survey, I saw the importance of being a public, affirmative Jew... As much as I might wish for a world of universalist values and deemphasized differences, I would no longer tolerate a Women's Movement in which Jews are the only group asked to relinquish their own interests while other women were allowed to push their private agenda... I would no longer assume all women were my sisters. My sisters were the Jewish women who were... banished from the international community in Copen-

hagen, and betrayed in America by the promise that feminists would do things differently."

Pogrebin's inside view of anti-Semitism among the feminists is the most informative part of the book. Much of the rest, however, consists of venting her spleen against Orthodox Judaism, arguing for the Palestinian state and endorsing a "feel-good" Judaism that derives from emotion rather than from halachah.

Despite the polemic nature of much of this book, it, nevertheless, deserves to be read. Pogrebin raises important questions about the role of women in Judaism as well as in Jewish organizational life. Her advocacy of a Palestinian state (... "I believe Palestine must exist in order for Israel to exist...") will anger many within the Jewish community, but her argument is made with sincerity and conviction. In many ways, Pogrebin's book reminds me of Alan Derowitz's *Chutzpah*. Both authors confront the organized Jewish establishments in the United States and Israel and both raise important questions in regard to the future of the Jewish peoplehood. Readers may not agree with all that Pogrebin has to say, but the book is always interesting and provocative. *Deborah, Golda and Me* is a welcome addition in a growing literature that helps us to understand the important issues that continue to divide the Jewish community.

A son's requiem of Nazi father

Reviewed By DR. FRANK ROSENTHAL

"In the Shadow of The Third Reich," by Niklas Frank, Alfred A Knopf 1991, 371 pp., \$23.

It was Primo Levi who stated in the preface to *The Drowned and The Saved* "...it is certain that the failure to divulge the truth about the Lager represents one of the major collective crimes of the German people and the most obvious demonstration of the cowardice to which Hitlerian terror had reduced them: a cowardice which became an integral part of mores..."

A 350 page commentary on this text was prepared, when Niklas Frank — today a journalist with *The Stern* covering German politics and foreign affairs — wrote this angry book about the sins, the crimes of his father.

Niklas was born in 1939, the only child of Brigitte and Hans Frank, Hitler's lawyer and soon the Governor General of most of occupied Poland. In 1946 Hans was hanged in Nuremberg as one of the major German war criminals. Millions of Jews and Poles and Russians had been murdered in this territory, earning Frank the reputation as "the governor of the largest slaughterhouse in history," while little Niklas grew up in the castles and mansions his father had stolen.

Only gradually did the boy and young man begin to fathom the enormity of his father's crimes; when, many years later, he decided to research his father's career properly, he was able to utilize some 42 volumes of official diaries which the elder Frank had given to the Americans at the time of his arrest, including transcripts of his speeches and of the Nuremberg Trials, as well as records of his trips, receptions, conferences and ultimately interviews with surviving eyewitnesses.

It was only once during the trial that Hans Frank acknowledged a personal responsibility in the annihilation of Jews: "...And, therefore, it is no more than my duty to answer your question in this sense and in this connection with 'yes.' A thousand years will pass and this guilt of Germany will not be erased." But when the Russian prosecutor then asked Frank as to his specific part in this mass murder, he denied any such responsibility (p. 361 ff.)

When Niklas describes the obscenity and dirty tricks of his own family — his mother stole fur coats, his father confiscated works of art — he really indicts the German people, its failure and its cowardice as well as the evil and murderous insanity of the Third Reich.

Menorah is lit at Moscow parliament

MOSCOW — The menorah project of Lubavitch reached this capital city of Russia as a 20-foot iron menorah was lit Sunday at the Russian parliament, with Boris Yeltsin's blessing. Sounds of Hanukkah songs reverberated off the walls of the building as some 200 listened to speeches by rabbis who were lofted by a crane to light the shamash and the first candle.